

THE
WOMAN

OF MY DREAMS

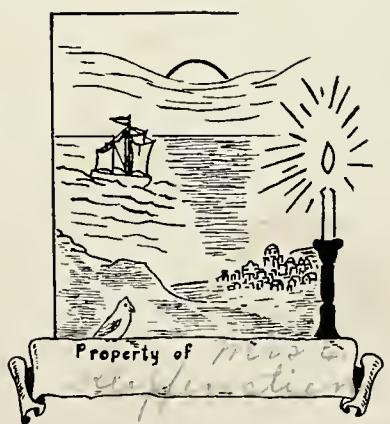
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The Gleams

Volume I

1 9 2 8



Published by
TEACHERS AND STUDENTS
of
FRANKFORT PILGRIM COLLEGE
And Theological Seminary
Frankfort, Indiana

ODE TO "THE GLEAMS"

An ode to our book and our school, as the affections cluster around them and our prayers ascend for them to be a blessing to all.

Wondrous and vast are thy silent halls,
O, thou, "The Gleams", that with glory glow!
Filled with love-lore; and visions that fall
Like sweet heart's ease in memory's rich flow.
Bright are thy faees, that bring greatest joy!
Teart throbs, laughter, adorn all thy walls
Glowing with grace all free from alloy.

Wisdom and truth sweetly revealed,
Golden light gleams from all of thy pages.
Youth and strength blend—oh, how they appealed!
With joy and love of teachers, our sages,
Crowned lives shown from fetters full freed.
Never the story is ever concealed
Of saving grace to meet the heart need.

Rainbows and tints, shadows and showers,
Richly freeso thy glorious dome.
'Tis love and friends that dwell in thy bowers,
Calling to us sweetly, ealling home.
Graced with the glory of hopes unspoken.
Beams shining forth from turret and towers
Gleams welcome us, to a band unbroken.

Gleams of the school in its morning bright,
Like sweet roses in odorous flow;
Gleams of the Truth in newness of light—
Love-life divine, holiness aglow—
Winning, shining, surround us in peacee.
Gleams upon gleams, overeoming the night.
Riches of wealth reveal us God's gracie.

With love to Christ our Savior, we desire that the gleams from Him, who is the Way, the Truth and the Life, shall glow from "The Gleams" forever.

FOREWORD

The longing of the human soul is for a self-conscious knowledge of peace and safety and of a heart in fellowship with God and with righteous men. To receive this through the birth of the Spirit; to have it constant following the cleansing by the Baptism of the Spirit; and maintain it by obedience in a clear-visioned service, brings satisfaction to the soul and is the sum of all good.

The institution that stands for this and can help the individual to reach it and can prepare him to help others reach it stands at the head of all true service.

In these days, God's children do not whirl the wheel of fortune and trust to good luck. They look to God and build their institutions according to the "pattern" given them.

With the sincere desire that you may be more fully acquainted with this God given institution, Frankfort Pilgrim College and Theological Seminary; that you may better understand the principles for which it stands; that you may learn of its activities; that in coming years you may have something to assist you to remember the early sacrifices that made the school possible; and with an earnest prayer that you may be drawn closer to the Christ, whom we have sought to glorify, we send forth this volume of our College annual, "The Gleams."

Go precious book, go to our friends,
Tell them our love and His sacrifice too
Lift up their souls to highest of ends,
Lead us to Christ, His glad service to do.

DEDICATION

The Lord, great and mighty, pure and holy, loving and gracious, creator and upholder of all things, is our God.

The Lord of righteousness, truth and mercy—hating sin and loving holiness—making Himself a vicarious sacrifice for us, is our redeemer.

The Lord Jesus Christ—Virgin born—very God and very man, is made of God our wisdom, righteousness, sanctification and redemption, that we may be saved from all sin and have the conscious knowledge that we are born of God and have become His children.

To our Lord, who is the Way, the Truth and the Life, and His Gospel of full salvation as taught and exemplified by Jesus Christ, we The Gleams Staff of 1928 humbly and lovingly dedicate this first edition of The Gleams.



IN PRAYER

“Lo, I come to do thy will, O God.”
“Not my will but thine be done.”

Christ, Our Redeemer, Is Come

Ode On the Morning of Christ's Nativity

"This is the month, and this the happy morn
Wherein the Son of Heaven's Eternal King
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That he our deadly forfeit should release,
And with his Father work us a perpetual peace.

That glorious form, that Light unsufferable,
And that far-beaming blaze of Majesty,
Wherewith he went at Heaven's high council table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

Say heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain
To welcome him to this new abode;
Now while the heaven, by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

See how from far, upon the eastern road,
The star-led wizards haste with odours sweet:
O run, prevent them with thy humble ode,
And lay it lowly at his blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the angel choir,
From out his secret altar touch'd with hallow'd fire."



These glad doors send out a welcome
In their quiet stately way,
To our halls of life and learning
Where the Truth glows day by day.



EDITORIALS

RIGHT ATTITUDES

"Two prisoners looked out through their bars,
One saw the mud, the other the stars."

The most determining factor either in the life of an individual or an institution is the attitudes assumed. The difference between the two prisoners was their attitudes. With the same environment, one grovelled in the mud, the other lived in the heavenlies.

There is nothing more essential to our success and welfare as a school than the maintainance of right attitudes—attitudes that are the result of careful investigation and well-formed judgments, attitudes in harmony with the Word and Spirit of Truth. Especially is it important at this formative period in the school's history that each person within it be extremely careful of his own attitudes. For the positions that are taken, and what is done now, are creating standards and customs that shall do much to course the future of the school.

There are certain attitudes that I sincerely hope our school shall ever foster. One of them is that child-like approach to truth. Another, that the Bible standard of Christian perfection is the true measure of Christian life and practice. A third is that cheerful, optimistic Christian attitude toward life. The last and most important is that true greatness exists in that unselfish devotion to the cause of Christ and the welfare of others. I can wish for the school no greater blessedness than for the Lord's favor to follow in these attitudes.

In our preparation of "The Gleams" we have with God's help endeavored to make it a book that will help to mould attitudes in such a manner that will be for her highest good.

—GLENN HAHN, Editor.

THE ANNUAL IS GOING AHEAD

In these days of keen competition along all lines, and strenuous business activities, we are learning a little of the effort and persistent push that it means, even in getting out an annual like the beautiful "The Gleams" that you are now holding in your hands.

We have had the keenest delight in helping to make this annual, the more so, because of its spiritual nature, teaching not alone of the life that now exists, but eternal life. Giving not only a hint of our earthly nature, but our nature which, when renewed, is akin to God. So that in our talk to men about the make-up of the annual, and its contents, we have had good Christian reasons for pushing the business and financial side of this book.

It has been a constant pleasure to have the privilege of working with fine Christian young folks and our very worthy President, Reverend C. G. Taylor, who made up the staff. With gladness we recall every kind word, the willingness to help and the co-operation we have had, the noble response of our sales students, but above all else we have appreciated the splendid Christian spirit which has prevailed throughout, as shown by each in their effort to help put out this book in the interest of Frankfort Pilgrim College and Theological Seminary, which school puts God, His word and full salvation truth at the head of all its work.

—CLARENCE MAC DONALD, Business Manager.



COLLEGE DORMITORY



CHAPEL HALL

Divisions

ADMINISTRATION

COLLEGE

THEOLOGICAL

ACADEMY

MUSIC

EXPRESSION

GRADES

ACTIVITIES



ADMINISTRATION BUILDING

Administration

THE PRESIDENT'S MESSAGE

SPIRITUAL VALUES AND STANDARDS IN THE SCHOOL

A worthy cause does not call for any blush of shame or twinge of conscience. Delight accompanies its progress and joy bubbles over at the thought of its certain success. The thought of enriching a world and human hearts energizes the labor for that cause and overcomes all things in the happy accomplishment of it.

The more worthy the cause and the greater the battle, the more glorious is the victory. To accomplish the greatest and the best will engage our utmost powers, our utmost skill, and our utmost endurance, and it ends in the rest of keenest satisfaction and lively glory.

The best for its practical ideal and the accomplishment of that ideal, must be the aim and end of Frankfort Pilgrim College. The ordinary will not do; the average is not sufficient. The standard or ideal, no difference how held, of another school can never satisfy this school. We must be distinctively ourselves and have our own standards and these standards must always be in harmony with the will of God and the best education and training.

Doctrinally, our position as a school must be primarily ever that of the Word of God, nothing more, nothing less. In interpretation, we must challenge the church to the high and holy position she claims for herself in this respect. A position in which she gives the Holy Spirit the right to state what is the content of any and all Scriptures.

The Holy Bible, our word of Truth and Life, reveals not only the letter of law, the history of morals, a higher life and a beautiful plan of grace, but makes known by revelation another life, an inward spiritual life, a full eternal life, just as real and more dynamic than the one lived by regulation, law and the hope given by the prophet. We dare not teach or be taught in the history or letter only of the Christian religion: but we must teach and be taught and go out to teach others of the Eternal Life, the victories over all sin, the present fellowship with the triune God and fellow Saints. And this must be by having the Holy Spirit in our hearts to guide, to teach and to uphold, in harmony with the clear vision of the word. The theory of eternal life, full and free salvation, must not stop with the theory or doctrine but must give way to practical living faith in Christ, regeneration by His life, being sanctified and filled by the Holy Spirit, and preserved unblamable unto the coming of the Lord. The witness of these experiences must be kept true and sure. God must be truly known in the person of the Spirit and obeyed.

This is the message of all time. This is the message that we need for our School and the message the world must have—complete and full redemption through the blood of Christ, that we live now and forever in blessed freedom from sin and in the pure love of Christ, the Eternal Life revealed by Divine Truth.



PRESIDENT, C. G. TAYLOR

AN EDUCATIONAL SYMPHONY

1. A challenge to an approval.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Learn the lesson of your own pain—learn to seek God, not in any single event of past history, but in your own soul—in the constant verification of your own experience, in the life of Christian love."

2. Our greatest text.

"This is the record, that God hath given to us eternal life, and this life is in his Son.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."

"We must make a great difference between God's word and the word of man. A man's word is a little sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly."

3. The principal theme.

"Good teacher, what shall I do that I may inherit eternal life?"

"Learn to live well, or fairly make your will;
You've played, and lov'd and ate and drank your fill;
Walk sober off, before a sprightlier age
Comes titt'ring on, and shoves you from the stage."

4. The best teacher.

"Experience is the best teacher."

5. The most successful service.

"In my mind, teaching is not merely a life work, a profession, an occupation, a struggle, it is a passion. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and difficult to master that a man or woman can spend a long life at it, without realizing much more than his limitations and mistakes, and his distance from the ideal.

"He is wise who can instruct us and assist us in the business of daily, virtuous living."

6. Golden Results.

"Then take him to develop, if you can,
And hew the block off, and get out the man."

The Board of Directors

of

FRANKFORT PILGRIM COLLEGE



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OSCAR SHEETS

FACULTY



C. G. TAYLOR, President:

Four years experience teaching in public schools and normals; eighteen years teaching languages, science and philosophy and theology, etc., seventeen years president in Seminaries and Colleges.

Education does not consist in the knowledge gained from text books and crammed into the mind, but rather it is to learn how to live, now and forever, to meet the approval of God and to know the relative value of all things that man comes in touch with and how to make use of that knowledge.



PAUL H. GREESON, A. B., Dean:

Teaching experience about twenty-five years in High Schools and Colleges.



MRS. C. G. TAYLOR, Matron.

Religion consists, not merely in the doctrine, teachings, ceremonies, rites, and observances of the various creeds, but more in a sacrifice for sin with accompanying cleansing and the change of the soul into the nature of Christ sustained by the cleansing and presence of the Spirit.



ELIZABETH H. BODLE, A. B.

Sixteen years teaching experience, partly in Spanish Schools.

FACULTY

Religion that does not carry with it salvation is but a feeble profession of a faith.



LILLIE E. TAYLOR, A. B.

Graduate student of Potomac University. Seven years experience in High School and College teaching.



LESTER B. SMITH, M. A., B. D.

Sixteen years experience in High School and College teaching.



MRS. LESTER SMITH.

Fourteen years experience teaching in private work and Bible Schools.



LOELLA M. HOBSON, A. B.

Graduate student of Potomac University. Seven years experience teaching in High School and Colleges.

FACULTY



HARRY SHEPHERD, A. B.

About four years teaching experience in grades and High Schools.



E. KATHRYN BRUCK.

Graduate Susquehanna University.
Thirteen years teaching experience.



NELLIE B. SHUGART, A. B.

Graduate student in Expression. One year teaching experience.



LEANNA STUART.

Senior Student in Teachers' Training College. Eleven years teaching experience in public schools and five years' experience in Bible Schools.



JESS H. SANDBERG, A. B.

Student in advanced mandolin of Mrs. McMillian, violin student under Mr. Hough. Three years teaching experience.

FACULTY



VIOLA DILLON.

Five years teaching experience in High Schools and five years teaching experience in the grades.



ETHEL CARROLL.

Holds life certificate from Delaware, and Maryland. Seven years teaching experience.



GRACE LAMB.

Ten years teaching experience.



SUSIE BURSCH, A. B.
One year teaching experience.



MARY NORDEN, R. N.
Active nursing service during the World War in Siberia, Russia, Japan, etc. Teaching experience, one year.



FLORENCE WHITE.
Three years teaching experience.

OUR TEACHERS SPEAK

PRESIDENT C. G. TAYLOR: It is a living vital faith that holds a person steady in the midst of all things.

PROFESSOR GREESON: Christian character is not developed in flower beds.

PROFESSOR SMITH: Hoe your row clear to the end.

PROFESSOR BODLE: Think boldly. Speak modestly. Be considerate of all.

PROFESSOR HOBSON: If we seek to honor Jesus in our recitations, He will honor us with His presence.



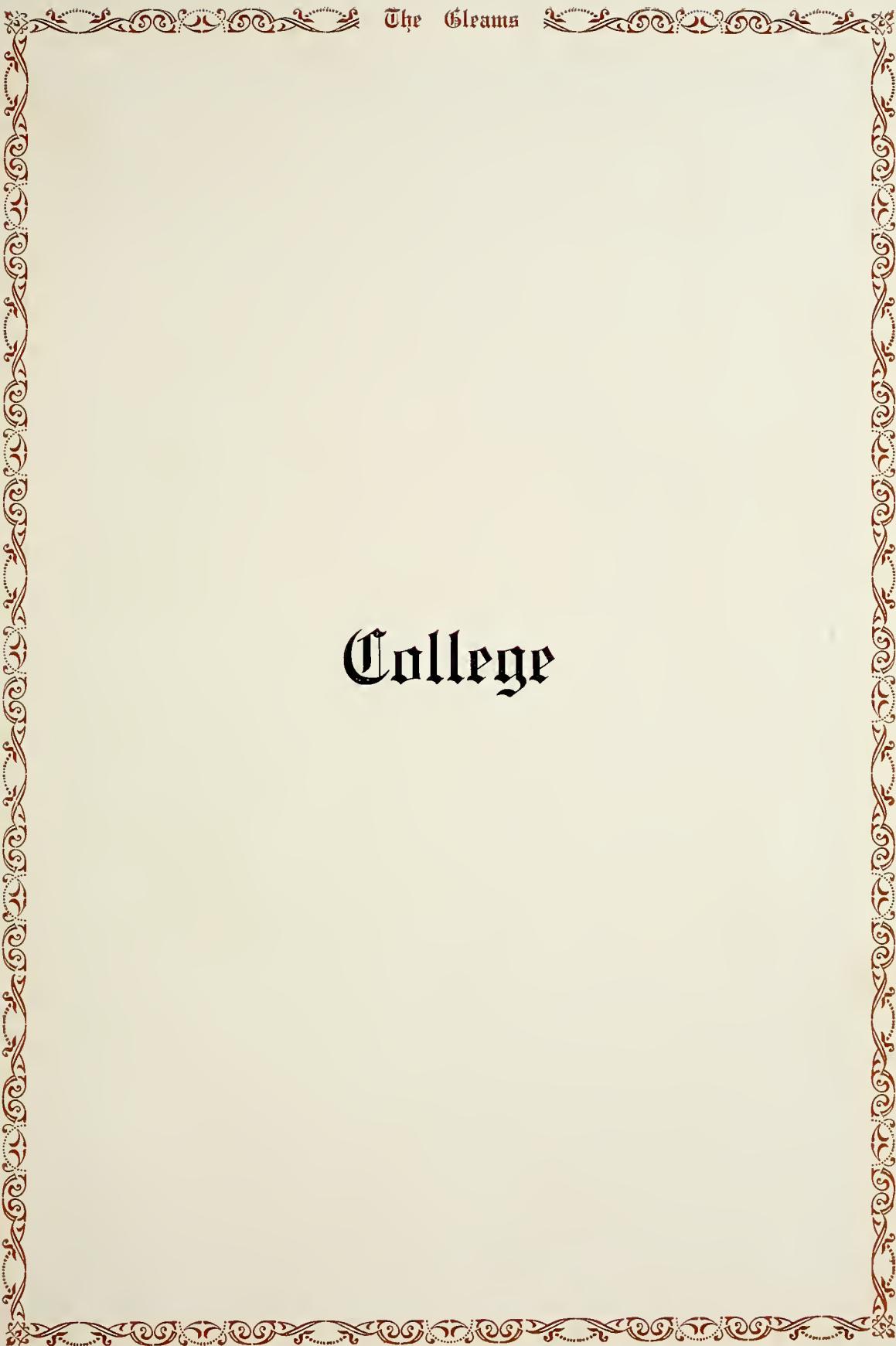
MISS STUART: I'm going to heaven no matter what others do. If we are saved and sanctified the fruits of our lives will be upbuilding in the work of God.

MISS LAMB: It isn't the great things we do that counts, but it is the motive of our hearts.

MISS NORDEN: I want to live a life that convinces.

MISS BRUCK: I want the Lord to take me deeper and deeper in Him.

PROFESSOR SANDBERG: If our lives were but more simple we would take Christ at His word and our lives would be all sunshine.



College Graduates



CLARENCE W. MAC DONALD

Owosso, Michigan

Major: Education

Degree: A. B.

Life work: Accountant

"Tho' modest, on his unembarrassed brow
Nature had written—Gentleman."

Mr. Clarence MacDonald, Owosso, Michigan, our Christian business gentleman and College accountant has along with his enterprises and home interests, persist-

ently and faithfully gained a Business, High School, and College education, taking advantage of various institutions: "Bible Holiness Seminary", Owosso, Michigan, "Cleary College" and the "State Normal" at Ypsilanti, "Kingswood", and "Frankfort Pilgrim College" where he graduates.

Mr. MacDonald has had experience teaching in Public School. His sober mind and cautious speech and practical experience combine with other qualities to make him a man of counsel. Poised, modest, gentle-spoken, responsive to that which is noblest, he tests experience and seeks truth, patiently persisting in his course.

In a time when Christian business-men and gentlemen of fine spirit are not numerous, we feel honored to have had him among us. Would that God could call out of the world and modernism many another such as he for His glory and the godly direction of business for His praise.

We, as a school, are wishing and expecting victory and success in all spiritual and business lines to Mr. MacDonald.

"Attempt the end and never stand in doubt,
Nothing's so hard, but search will find it out."

College Graduates



JESS H. SANDBERG

Ellsworth, Michigan

Major: Language

Degree: A. B.

Life work: Music and Missionary

"Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music,
Of wonderful melodies."

Mr. Jesse Sandberg has been most peculiarly and manifestly led of God from his native land of Denmark to prepare for the mission fields.

Trained in Danish and German schools particularly in navigation, wonderfully protected and guided during the world war, Mr. Sandberg heard the voice of God say, as he stood on the shore of his native land, "Go to America". Why he should go, he did not know. But he came. He did not escape even here the convicting of the Holy Spirit, and was saved. Even when feeling the call of his nature to sea, he was led to a camp meeting and sanctified, and then to school at Owosso where on meeting President Taylor he sensed that he was in the precious will of God.

Mr. Sandberg has been associated with President Taylor ever since, having spent three years at "Owosso", three at "Kingswood", and graduates from the college at Frankfort in its first year.

Mr. Sandberg has been indefatigable in teaching mandolin, violin and stringed instruments. He has taken advantage of opportunities to progress in his profession. His skill in languages has been a happiness to himself and to the schools. His unselfish giving of himself to others must be a sweet fragrance to the Lord. It has been an asset to the institution and to individual lives that will be better equipped to tune souls to the harmonies of heaven.

We bid Mr. Sandberg godspeed in his profession and work.

"That's best which God sends. 'Twas His will: it is mine."

College Graduates



OTTO GLENN HAHN

Osawatomie, Kansas

Major: Language

Degree: A. B.

Life work: Minister

“When Honor’s sun declines, and Wealth
takes wings,
Then Learning shines, the best of precious
things.”

Mr. Glenn Hahn, Osawatomie, Kansas, gentleman, student, and preacher, won in his home school an excellent classical foundation and the students' point of view. His mental ability outstripped his years, but his knowledge of the Lord balanced him.

Mr. Hahn spent three years, previous to this year, in school with President Taylor and came with him here to “Frankfort”. This year has been full of various duties, the supplying of a pastorate, editing the annual, “The Gleams”, and class work in all of which his patient, kindly, victorious spirit has been an evidence of the power of God.

The success of the present fiscal year has been facilitated by previous experience in preaching, and in the representation of his college.

Mr. Hahn has done special work in Expression and received a diploma in that course last year at Kingswood.

The “Frankfort Pilgrim College” will be glad to remember him among the graduates of her first year.

“Not in the clamor of the crowded street,
Not in the shouts and plandits of the throng,
But in ourselves, are triumph and defeat.”

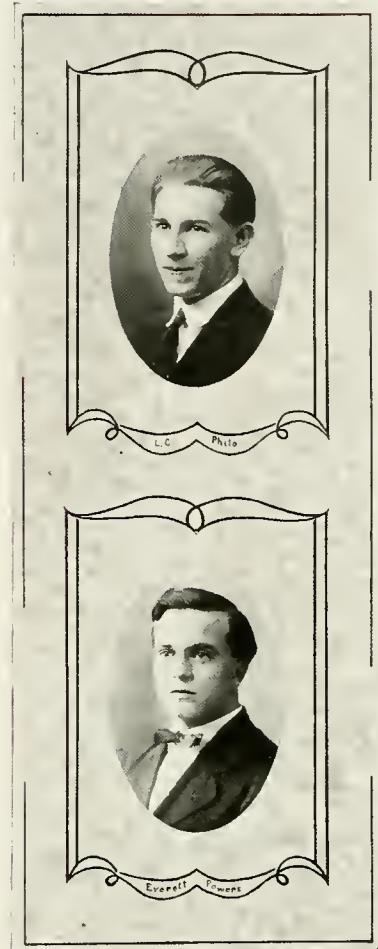
College Juniors

L. C. PHILO

"Who lives the holiest life
Is fittest for to die."

EVERETT POWERS

"A soul of power, a well of lofty
thought
A chastened hope that ever points to
heaven."



"Free men freely work;
Whoever fears God, fears to sit at ease."

College Sophomores



PEARL SIMS

"Devout yet cheerful, active yet resigned."

LOUISE NICHOLS

"If God be for us, who can be against us."

NAOMI HANNA

"So mild, so merciful,
So peaceful, loving, pure."

FRANCES BURSCH

"No star ever rose or set without influence somewhere."

ELOISE BROWN

"We live in deeds not years;
In thoughts not breaths;
In feelings, not in figures on a dial."

PEARL HARBISON

"Faith leads to Heaven, doubt to death."

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

College Freshmen

BERNADINE BEISNER

"Knowledge is proud that he learned so much
Wisdom is humble that he knows no more."

HESTER HAVARD

"It matters not how long we live, but how."

MARGUERITE TAYLOR

"Any good that I can do, or any kindness
I can show, let me do it now,
For I shall not pass this way again."

OLIVE CRIDER

"He lives most, Who thinks most,
Feels the noblest, Acts the best."

MATTIE MORRIS

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries it shall be done."

CLEO KELLEY

"Wise to resolve, patient to perform."

RALPH NIBARGER

"Great men are they who see that spiritual is greater than material force,
that thoughts rule the world"



"Faith is the subtle chain which binds us to the Infinite; the voice of a deep life within that will remain until we crowd it thence."

The Glory of the Church

One of the mysteries of the ages has been the Church of Jesus Christ. In a fallen world, with the powers of darkness holding sway, the light of God departed from the race and the human family sold into the slavery of a cruel tyrant, God came to call out a people to Himself. All Heaven agreed upon the plan. Everyone in the Godhead gave Himself to its accomplishment. The Father gave the only begotten Son for its purchase, the Son gave Himself for its sanctification and the Holy Spirit came to the earth to effect that for which the Father gave the Son and for which the Son gave Himself. The plan was first announced to our father, Adam, as he was driven from his God-given paradise. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." With Eden's gates closed to its former Lord, and guarded by Cherubims with flaming sword, and its former inhabitants "all gone astray," high Heaven began its battle to establish in the earth the Kingdom of God, the Church of Jesus Christ.

Through the offering, in the tabernacle worship, of almost numberless animal sacrifices, Israel was taught to look for a coming Messiah, whose blood would atone for all sin, and make man perfect as pertaining to the conscience.

The glory of God filling the tabernacle at its dedication, and the fire from Heaven falling upon the sacrifices and offerings at the dedication of Solomon's temple, along with many other divine manifestations to God's worshipping people, revealed to them the fullness of the gospel age when humanity should be indwelt by divinity. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Ps. 132: 13-14.

Some grasped the plan in the grey dawn of human history, stepped in by faith and were made partakers of the Holy Ghost, tasted the good word of God and the powers of the world to come; thus becoming members of the Church of Jesus Christ.

The Church is called the Church of God, the bride of Christ. "Christ is the head of the Church". Its living head plainly said to its members, before He ascended to Heaven, that He would send to them the Holy Ghost to lead them into all truth, to comfort them and abide with them forever.

The glory of anything is its ornament, beauty, honor, majesty or praise, or emanation of light supposed to proceed from beings of peculiar sanctity. But what makes man an ornament to human society as does the grace of God; or what can give beauty to human character as the Spirit of Jesus? Truly the Psalmist said, "Out of Zion, the perfection of beauty, God hath shined." And the Lord Himself said, "I will be as the dew unto Israel, and his beauty shall be as the olive tree." "O, let the beauty of the Lord our God be upon us." Again, what of earth, be it gold or silver, houses or lands, tapestry or fashion, can compare with the Church of whom the prophet said, "Awake, awake, put on thy strength O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean"? Isaiah 52:1.

Webster defines glory, as that which gives distinction, or, the presence of the divine being. But this is the very distinction given to the Church by the

THE GLORY OF THE CHURCH

(Continued)

prophet. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory." Isa. 60:19. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. 2:5.

The only thing that distinguished Israel was that she had "God in the midst of her." Ps. 46:5. Why do we remember Abraham, Moses, Elijah, and the prophets? Why do we love to read of Paul and Fox and Wesley and the other Saints? They are not renowned for riches or learning or social standing; but because of their relation to God, their walk with Him, who is invisible, their power to reach Heaven with their prayers and bring God down to man.

God's presence in the midst of His people, is their true glory, that for which they are honored, that which makes them worthy of praise. His presence alone, protects from Satan's snare, instructs in the way of truth and holiness, leads in the way of life and is a constant hope of bliss eternal. The glory of the Church is her grasp of divine things, her possession of the incorruptible, her vision of the unseen, her living, abiding hope of that which is undefiled and that fadeth not away. Brick and mortar, scholarship, gold and silver, and mere numbers do not make her beautiful or rich. It was a possession of at least some of these which caused that Laodicean church to think herself rich and in need of nothing. But Jesus said to her that "she was wretched and miserable and poor and blind and naked." Rev. 3:17. The pope once said to Thomas Aquinas: "You see that the church is no longer in an age in which she can say, 'Silver and Gold have I none.'" Aquinas replied, "It is true, nor can she now say to the lame man, 'Rise up and walk.' "

A church in a southern city devoted a whole page in the city paper to an advertisement of its activities. There were cuts of all her buildings, and all her pastors from its organization to the present. \$100,000 had been raised for all purposes during the year. Buildings and men and money were lifted up; but God's name was not found on the page, nor Jesus, nor the Holy Ghost, nor Salvation, nor righteousness nor any expression whatever that would lead the mind toward the thought of spiritual things. God says: "My people have changed their glory for that which doth not profit. Be astonished, O ye heavens at this." Jer. 2:11, 12.

O Church of Jesus, Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. Isa. 60:1-2.

"Glorious things of thee are spoken,
Zion City of our God;
He whose Word can not be broken,
Formed thee for his own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes.

THE GLORY OF THE CHURCH

(Continued)

See, the streams of living waters,
Springing from eternal love,
Still supply thy sons and daughters,
And all fear of want remove;
Who can faint while such a river
Ever flows our thirst to assuage?
Grace, which, like the Lord, the giver,
Never fails from age to age.

Round each habitation hovering,
See the cloud and fire appear,
For a glory and a covering
Showing that the Lord is near!
He who gives us daily manna,
He who listens when we cry,
Let Him hear the loud hosanna
Rising to His throne on high."

—Paul H. Greeson.



STUDENTS IN GREEK

Theological

Theological

TEACHING THEOLOGY AND RELIGION—

SHALL WE FOLLOW THE MODERN IDEALS?

Like most other subjects in the educational world, theology and religion are suffering a change of their content and their meaning. Instead of gaining in value and becoming more clear to the average mind by this change they have suffered until the old time idea of supernatural is about eliminated until now these terms mean but little except a natural theology and a human religion.

It is time that there should be an awakening in our schools and the religious world before we drift entirely into materialism and lose sight of God and His truth altogether.

Any system of theology or any religion that ignores the supernatural and the divine is but a man-made thing and has but little effect on the morals or culture of men and quickly loses its hold on their minds and life. When the fact of a personal God, the truth of the deity of Christ and His substitutionary sacrifice, and the vitalizing work of the Holy Ghost upon the individual heart and life of men is discarded, theology becomes an inert system of impracticable doctrines.

Our school must never lose sight of the practical life-giving nature of theological truth and of its actual and efficacious work in the mind and the heart of those who receive it in the nature and the Spirit in which it was given. It is the Spirit of the Word, rather than the letter, that gives life and this should never be lost sight of in all of our teaching. This gives us a high standard for the instruction of our youth, not the one commonly followed, but the real one and the only one of value.

Many schools seeing the distressing conditions that exist in almost every circle of life believe that education, especially along the lines of religion, will solve the problems and bring us back to former standards of honor. So many great schools of religion are being built up, to which hundreds go to learn how to bring in the "golden age". These schools, alas, are working on the theory that a human Christ formulated a philosophy of living and a code of ethics, taught the brotherhood of mankind and left us to work out our salvation while in the chains of depravity and the power of sin. They cause the Christian religion to lose all of the presence and power of God, Christ and the Spirit and put it on the same plane of teaching as any other religion. Thus the teaching fails the very object for which it has been organized.

The following is so illuminating that we are glad to quote it from Dr. Patton: "It is the incarnation that gives organic character to Scripture. It is human guilt that constitutes the great presupposition of Revelation. It is the doctrine of faith as man's repose to the overtures of love that meets the exigencies of man's moral nature and makes the Bible the best and greatest message that man has ever had. Why, then, do men tell me that they wish the Bible taught religiously, but not doctrinally? Why do educated men who have been taught to distinguish between the letter and the spirit show such proneness to mistake when they touch religious themes? Yet the world is full of men who speak in this way. These are men who stand in our pulpits and preach on the patience of Job and the moral courage of Daniel; who find material for sentimental sermons on the seasons, and practical sermons on the importance of sleep, or the need of restricting emigration, but who are silent respecting the tremendous fact of sin, and the dogmatic significance of atoning blood.

(Continued on page 36)

Theological



SUSIE BURSCH

CHRISTIAN PERFECTION ATTAINABLE

The doctrine of Christian Perfection is one that is very vital, yet often misunderstood even among professors of that state of grace.

Let us see first just what we mean by this term. In the Bible, some of the words which carry the same import are "holiness", "sanctification" and "perfect love."

By such a state, we do not understand absolute perfection, for God alone has that. Neither do we mean angelic perfection, which belongs only to unfallen angels. Nor yet do we imply Adamic perfection, which admits of no blemish or defect, physically or otherwise; for as long as we

have these fallen bodies we are liable to infirmities, ignorance, and mistakes. No more does it imply exemption from temptation, for Christ who was spotless in holiness, was subject to severe temptation for forty days and nights immediately after the descent of the Holy Ghost upon Him.

It does, however, imply the exclusion of all sin from the heart and the possession of the pure love of God. It signifies a cleansing "from all filthiness of the flesh and spirit" and the possession of the gracious cluster of the fruit of the Spirit as described by St. Paul in Galatians 5:22,23.

Wesley's definition of Christian perfection is "Loving God with all our heart, mind, soul and strength." "This," he says, "implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love."

The question now arises as to its necessity. Is it merely a privilege with no special obligation attached, or is it a requisite to an entrance into Heaven?

The Lord not only says, "This is the will of God, even your sanctification," but He gives the explicit command, "Be ye holy", and to make sure that there be no misunderstanding as to the necessity of heart purity, He refers to it as "Holiness without which no man shall see the Lord".

Now, realizing the need of such heart cleansing let us see when and how it is to be obtained.

It is not, as some suppose, attainable only at the time of death, but is a direct and instantaneous operation of the Holy Spirit, effected in the hearts of true believers, at any time subsequent to regeneration. This work of the Spirit takes place when the seeking individual submits wholly and unreservedly to God and exercises faith in Him.

Though many stumble at the simple naked faith required to obtain perfect purity, it is as reasonable as any ordinary business transaction. When one reckons with his creditors and has paid all, he reckons himself free. So then, as Christ had paid the full price for the sanctification of all, he who will may reckon himself "Indeed dead unto sin" and he will at that very moment become fully "Alive unto God."

He may then exclaim:

"'Tis done; thou dost this moment save
With full salvation bless,
Redemption through thy blood I have,
And spotless love and peace." —Susie S. Bursch.

Theological



SYSTEMATIC THEOLOGY

First Row: Neal Hutchinson, Dorotha Dobie, Virgil Camp, Edith Consley, Jess Sandberg.

Second Row: Florence White, Guy Hamilton, Joseph Jackson, Belle Thomas.



TEACHING THEOLOGY AND RELIGION—

SHALL WE FOLLOW THE MODERN IDEALS?

(Continued from page 34)

Let our teaching fail to recognize the deep spiritual objects of divine truth in theology and religion as revealed through Christ and we have destroyed Christianity in all but name.

This, then, would direct us to the deepest truth in the teaching of theology and religion, namely, that instruction that would help us to know Christ and assist us in presenting Him as the salvation of men.

Again, unless Jesus Christ is recognized as the true object of worship, Christian theology again loses its value.

Third, any Biblical system of theology must cluster its teaching around the saving work of Christ in connection with the Fatherhood of God and the demonstration of the presence of the Holy Spirit.

And in all of this teaching we must give place and force to the fact that "He bare our sins in His own body on the tree," "that the blood of Jesus Christ, His Son, cleanseth us from all sin" and that by His resurrection life we are upheld in newness of life to enjoy the fellowship of Father, Son and Holy Ghost. So the teaching of theology in our schools must rise or fall in relation to the question of personal knowledge and personal experience in the things of Christ.

Theological

GLEAMS FROM LESSONS

Hearth Faith Vital

.The devils before being cast out of a certain man cried out to Jesus, "We know Thee, who Thou art, Thou Holy One of God." Again, we read in James, "The devils also believe and tremble." We see plainly that these devils had a mental assent but no one could say that they had saving faith. Therefore saving faith implies more than mental assent.

—Florence White.

Necessity of Repentance

The necessity of repentance is based upon the fact that "all have sinned and come short of the glory of God." The law against which we have sinned is, "holy, just and good." Furthermore, "God that cannot lie" commandeth all men everywhere to repent."

—Pearl Sims.

The Spirit Witnesses

The regenerate man knows he is adopted not only because he reads it in the Bible but because he now has that Spirit within him that makes him cry, "Abba Father." Also he has the witness of the Holy Spirit to his spirit that he is a son of God and heir and joint heir with Jesus Christ.

—L. C. Philo.



ENGLISH BIBLE CLASS

First Row: J. E. Claycomb, Henry Kelley, Paul Duncan, Felix Minter.

Second Row: Mrs. Minnie Worth, Beulah Rhoden, Freida Rich.

Theological



A GROUP OF THEOLOGY STUDENTS

First Row: Duncan, Creamer, Prof. Greeson, Pres. Taylor, Prof. Smith, Hutchinson, Powers.
Second Row: Thomas, Hauna, Harbison, White, Brown, Consley, Dobie.
Third Row: Rich, Philo, Nibarger, Bursch, Bursch, Crider.
Fourth Row: Sims, Jackson, Camp, Neal, Hahn, Claycomb.



A GROUP OF COLLEGE BIBLE STUDENTS

First Row: White, Harbison, Prof. Greeson, President Taylor, Prof. Smith, Dobie, Consley.
Second Row: Thomas, Rieh, Morris, Nicholas, Raney, Rhoden, Taylor.
Third Row: Clayeomb, Crider, Nichols, Havard, Brusch, Worth, Beisner, MacDonald, Powers.
Fourth Row: Philo, Jackson, Kelley, Nibarger, Hutchinson, Duncan, Hahn.

Theological



A GROUP OF ACADEMY BIBLE STUDENTS

First Row: Boonshot, Boonshot, Baek, Brown, Nichols, Haas, Harbison, Morris, Tatlock.

Second Row: Schwing, Williams, Young, Raney, Zeller, Miller, Back, Boonshot, Clark, Lamb.

Third Row: Hanna, Kelly, Rhoden, Wilder, Barnes, Cameron, Dooley, Moyers, Felty.

Fourth Row: Worth, Orem, Button, Preusz, Redman, Watson, Collins.

Fifth Row: Guyer, Brown, Preusz, Preusz, Rhodenbarger, Ashley.

Sixth Row: Snyder, Thompson, Greeson, Arnett.

PERSONAL EVANGELISM—THE NEED OF THE HOUR

In our own Christian America today with a population of almost one hundred and nineteen millions (not twenty-five per cent of whom are even affiliated with any evangelical body, to say nothing of a definite, personal experience, through faith in the blood of Christ), there comes to us the vital question, how can these in our midst be reached in the most effective way for God and their salvation?

The gospel of Jesus Christ has made us debtors, to every individual, to give to him the Truth, which alone can set him free from the bondage of sin and corruption here, and insure peace and safety for eternity.

“The Gospel must first be published among all nations.” “The Holy Ghost has been here for the last two thousand years calling out a people for His name.” Mighty revivals have swept over many sections and souls have been garnered in, but today where are we seeing these old-time, wholesale turnings to God? True! God is still the same; He has not withdrawn Himself from the True Church and were old-time faith exercised, old-time results would be experienced. Signs all about us substitute the truth that we are living in the last days. Because of the prevailing unbelief, the time has come when the Holy Ghost deals, not so much with the masses as with the single individual here and there who “wills” to be saved. As the closing up of the Church Age

Theological

PERSONAL EVANGELISM—THE NEED OF THE HOUR

(Continued)

approaches, His movings are manifested in a more and more personal way. In view of those outstanding facts, the tremendous need and the imminent second coming of our Lord, we ask, "What is the need of the hour?"

The need of the hour is spirit filled and spirit led workers, equipped with the Word of life, to go forth at His bidding.

We live in a specializing age in which generalities mean but little. The business man recognizes this fact and commissions salesmen who have his interest at heart, to bring the article with clinching argument in its favor, to the decisive attention of the public. In this way they present the product and receive sales from those who otherwise would not be interested.

And should we be contented to stand behind the sacred desk and minister the manifold benefits of the Gospel only to those who come to us, when Jesus says, "Go out into the highways and hedges and compel them to come in!" The Gospel of Jesus Christ is a personal gospel—"As many as received Him." The divine Commission is not exclusive of any but is a great inclusive message: "The Good News" to every creature.

Think of the millions in the slums today! We sympathize but do we realize that unless we reach these souls with a message of hope that they are doomed, not for a day but for an endless eternity in hell. The church revival is not reaching this class. Does it mean anything to you that the needy of our land, the very ones that most need the ministry and comfort of the Holy Ghost and the Word of God, are the very ones that can be reached in no other way than personal evangelism. Does your interest bespeak to the sinner the concern that would cause him to be awakened to his need and alarmed at his condition?

We live in the Laodicean period in an age when souls do not want to be stirred. Lulled to sleep and confidently trusting in some refuge of lies with scarcely any warning of the wrath of God against sin, except by the casual hearing of an occasional sermon, souls are slipping out, with no hope, where they will weep and wail in the regions of damnation forever.

Visualize with me the burning of an immense hotel. The flames are leaping high. Human life is at stake and help to be effective must be personal. Over there hangs a single individual. He must be reached; the firemen exhausts every resource. Here is personal concern. To be effective I say the effort must be personal! And all this for physical life! Can we as those who realize the value of a single soul in the balance, either for God and heaven, or for the torments of an awful hell, dare to turn aside and seek to substitute for personal evangelism something less effective?

A spirit satisfied with anything less than aggressive personal evangelism, underestimates the value of the Gospel to the lost, both for time and eternity.

Personal salvation alone fits a man to live and prepares him to die. Every soul, including the neighbor at our door, must either have the personal knowledge of sins forgiven or be lost.

Jesus said that "He was not willing that any should perish; am I His follower, and can I live longer at ease with a soul going downward, lost for the lack of help, I might give?"

Isaiah pronounces a blessing on those "Who sow beside all waters," and the Psalmist declares, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

—Florence White.

Academy

Academy Seniors



HELEN ANDREW, Linton, Indiana

"The Lord hath said unto me,
Ask of me and I shall give thee the
heathen for thine inheritance, and
the uttermost parts of the earth for
thy possessions."

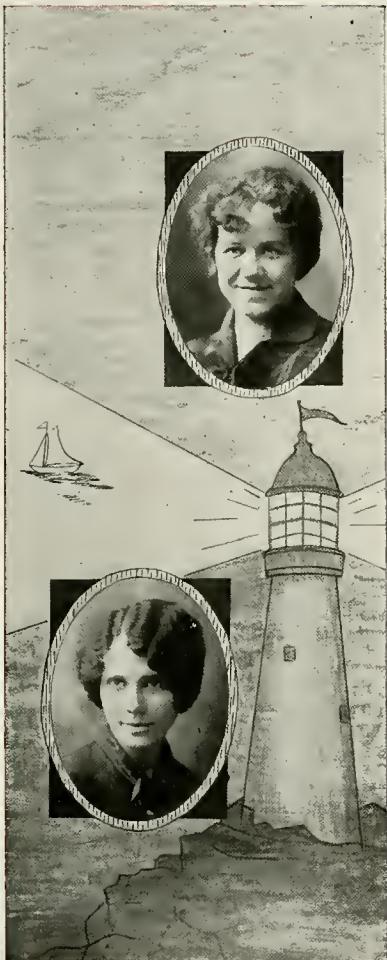
BESSIE DURHAM, Fredonia, Kans.

"One thing have I desired of the
Lord, that will I seek after; that I
may dwell in the house of the Lord
all the days of my life, to behold the
beauty of the Lord, and to enquire
in his temple."

FRIEDA NORDEN, Eustis, Nebr.

How beautiful upon the mountains
are the feet of him that bringeth
good tidings, that publisheth peace:
that bringeth good tidings of good,
that publisheth salvation; that saith
unto Zion, Thy God reigneth."

Academy Seniors



NAOMI WOODS, Huntington, W.Va.

"I will praise thee, O Lord, among the people: I will sing unto thee among the nations."

MARGARET WILLIAMS,
Smith Creek, Michigan.

"By humility and the fear of the Lord are riches, and honour, and life."

CLASS MOTTO:

"Sailing out of Harbor."

Flower: Tea Rose.

Colors: Blue and White

Class President

Helen Andrew

Class Sec.-Treas.

Margaret Williams

Academy



JUNIORS

Academy



SOPHOMORES

First Row: Faye Nichols, Ora Belle Dooley, Frieda Deal.

Second Row: Genevieve Button, Royal McCormick, Gladys Zeller, Lloyd Ashley, Ruth Williams, George Neal, Ruth Boonshot.

Third Row: Martha Hanks, Ernest Felty, Elizabeth Greeson, Paul Hanna, Catherine Haas, Arnold Rhodenberger, Lillian Morris.



FRESHMEN

First Row: Martha Wilder, Loretta Preusz, Victor Preusz, Radney Tatlock, Ethel Boonshot.

Second Row: Blanche Miller, Edna Young, Mary Back, Eithel Harbison, Mary Hanks, Myrtle Gray.

Third Row: Thurman Preusz, Roland Clark, Charles Schwing, Lenard Guyer, Wayne Brown, Melvin Snyder.

Academy



Latin Group



Science Group



History Group

CLASS GROUPS

Academy

KINDNESS

Paul in writing to the Ephesians said, "Be ye kind one to another," and "Forbear one another in love." These words of Paul were given not only to the Ephesians, but are for us today. At different times throughout the Bible God speaks to us of kindness. And you will find Divine love does suffer long and is kind.

Kindness is that disposition which delights in contributing to the happiness of others and is exercised cheerfully in gratifying their wishes, supplying their needs or alleviating their distresses. It involves good will toward all and malice towards none, compassion, gentleness, and forbearance. All these qualities will be found in those who follow in the footsteps of the lowly "Man of Galilee."

How sad is the life into which kindness does not enter. And in which there is no concern for the welfare of those about him, and the making of their lives brighter by a loving smile, a gentle word to give out kindness to those about him. Sometimes it will mean to sacrifice his own desires and plans and be kind in considering the views of others, for kindness involves forbearance.

In school life, one of the principle requisites for happy fellowship is the thoughtfulness of fellow students and power to forbear with one another's faults and their short comings in refinement. It affords some of the best opportunities to develop true kindness in all phases of its meaning.

The chief phase of kindness is found in Christian fellowship. We are to be examples of the lowly Nazarene, who showed kindness, gentleness, and forbearance to all. Often we are misunderstood and often we misunderstand others. The Savior was misunderstood and scoffed at, yet He did not speak evil of those who wronged Him, but gave in return love and kindness. If we are to follow Him and be true disciples we will have to take the route He took. As He was kind, we also must be kind.

It has been said that "There is nothing so kingly as kindness," and "kindness is like a breath of heaven." Let us scatter kindness that we may help our fellowman to heaven, and ourselves to live a happy, useful, and consistent Christian life.

Have you had a kindness shown?
 Pass it on;
 'Twas not given for thee alone,
 Pass it on:
 Let it travel down the years,
 Let it wipe another's tears,
 'Till in Heaven the deed appears—
 Pass it on.

—Helen Andrews.

Academy

SENIOR CLASS PROPHECY

Yes, May was here at last. April showers had spread a beautiful green carpet on the ground and here and there little violets had ventured to show their smiling faces. Warbling birds were perched on waving boughs and singing with all their might. Surely God's love is great to the children of men that he should array this old earth in such beautiful foliage, inhabit it with such musical creatures.

While nature was beautifying the campus, a visitor came into our midst uninvited and unwelcomed. Our president had warned us weeks before that this intruder would be coming soon. Both faculty and the students put forth efforts to keep him out, but nevertheless the terrible plague of "spring fever" slipped in at an unguarded moment and was now performing his disastrous work on the minds of several students. I had tried hard to evade him, but in vain. For days I had felt the symptoms of this dreadful disease creeping over me.

I tried to arouse myself to prepare my psychology lesson, trusting that this would bring me some relief, and so I read, "All are aware that some sensations are pleasurable while"—Oh, that "monster" had such a terrible grip on me. What should I do? My eyes refused to stay open, my book slipped to the floor and I was in his hands, helpless.

The very next moment I was sitting on the grassy banks of a babbling brook, with beautiful trees on each side. Every tree seemed to be a director of an orchestra and God's greatest musicians were doing their best. Flowers of every description were waving their pretty heads to and fro in the gentle breeze, seemingly keeping time with the music.

Suddenly my attention was attracted by the voice of a mocking bird sitting on a little twig just above my head. He said, "I have obtained some information that will probably be interesting to you." I nodded my head for him to continue, and then the mocking bird related the story of his eventful journey back from the Southland. One interesting event in the tale was concerning my old class mate, Naomi Woods, who, he said had become a successful singing evangelist. For the past two years she had been traveling with her father assisting him in conducting meetings in various places, and she was a great blessing to many souls in this field of labor for the Lord.

The babbling brook wishing also to join in the conversation said, "I too, can tell you some things of interest." Of course I was eager to hear his story. He began by saying that another of my old classmates, Frieda Norden, had gone to the mountains. There she was doing her best to get the gospel of full and free salvation to the mountaineers. The Lord was richly blessing her and the love of Christ, which she manifested among them, had found its way into many of their hearts.

A bumble bee, who was sitting on a stone near the edge of the water ventured to interrupt the brook. The bee was a close friend of the brook so he ceased his babbling and allowed the bee to speak. The bee then told us of the delightful afternoon that he had spent on the college campus a few days ago. While there he had seen a number of my old schoolmates, among whom was Margaret Williams. Noticing that I was especially interested in Margaret, he told me that she would graduate from college in a few days, and was to be one of the teachers in Mathematics next year. This indeed was unexpected news for I had thought Margaret's school days were over when we finished

(Continued on page 49)

Academy

A CHALLENGE TO THE SAVED

With the passing years saints who shook the world with their lives, who declared the whole counsel of God, who did not count their lives dear unto themselves but freely gave them for the sake of the gospel, have passed on to a better world. The influence of their lives still lives and encourages us today, but their burdens, their cares, and their toils have also been shifted to our shoulders. With their departure, the age has changed, and unbelief and scepticism have crept upon the church until now we find ourselves in the perilous age of apostasy. Because the faith of so many has waned, the vision has lessened and the love of once fervent hearts has waxed cold. Modernism has so swept our younger generation until infidelity has become a very common thing. Here is a challenge to us. Let us hurl our lives into the fight against sin and woe.

We can only prove to a lost world the reality of the knowledge of sins forgiven as we have experienced this reality ourselves. We can not proclaim the gospel in all its power and glory by the wisdom of men, neither can we declare the wonderworking power of God's Spirit by mere intellectual understanding. Only under the unction of the spirit and in love and compassion toward all men are we able to give definite, firm, and glowing testimony of what the power of God has accomplished in our own lives.

How can we to whom God has shown the glorious light of His gospel fail to carry it to the ends of the earth? We ought to be very grateful when we consider the coming generation, and see how the world has allured it until it is completely taken up with the things of time, to think how merciful the Lord has been to let us know the truth as a reality in our own lives. And now as we know it let us bear the glad tidings to those who have never heard. Harken! hear the tramp, tramp, tramp, of those that are fast departing never to return! They are dying souls for whom Jesus died, for that only satisfying portion for which men have craved throughout all ages.

Let us keep in view this one purpose—to be a soul winner and to glorify God and work till Jesus comes. His returning draweth nigh even as He has said, "In such an hour as ye think not the Son of Man cometh." As the evening shadows of time gather around us and the awful apostasy engulfs the whole earth, let us watch and be ready for his coming cannot but be very near.

—Lindley Arnett.

SENIOR CLASS PROPHECY (Concluded)

High School. Thinking that maybe the bumble bee could give me some information concerning Helen Andrews, I asked him about her. The breeze, who all this time had kept quiet, not waiting now for the bee to answer my inquiry, blurted out that he knew all about Helen.

Then came the story of how Helen had been sent as a Missionary to dark India. It had only been a week since the breeze had visited that country and he said he passed through the village where Helen's work was located. The Lord was giving her excellent health, and many souls who had been deprived of hearing the story of Jesus, were now realizing how much He loved them.

His story was interrupted by the ringing of the class bell. This sudden interruption loosened the grip of the "spring fever" on me and I found myself sitting by the window with my psychology book on the floor. I picked it up, then hastened to class only to realize my lesson was unprepared.

—Bessie Durham, Class Prophetess.

Academy



THE BIBLE

So oft we hear of erities now,
 Who would God's word destroy.
 They trifle with most sacred things
 As though it were a toy.

Their views and reasons take the place
 Of facts that cannot fail;
 They're building on quick sand these days,
 They'll never stand the gale.

When God once breathes in tempest rage
 On this old sin cursed earth,
 They'll find the old and age-worn page
 The only page of worth.

The Bible will outstand the storm
 Secure whate're may be,
 That Book which oft the erities scorn
 Will stand eternity.

Then choose the Bible as your guide,
 And build foundation sure,
 'Twill stand when deep the raging tide
 God's Word, it will endure.

—Mrs. J. H. Sandberg.

Music

Music

THE SOUL OF MUSIC

There is no language in the world so universal as that of music. By its medium we are brought soul to soul and heart to heart with the great masters and composers as well as with our fellowmen. Where tongues may differ and words may fail to express our inmost ideas, music bridges the gulf and carries a message to the soul that brings slumbering cords into vibration and awakens our aesthetic nature to new beauties and noble desires in life.

"The purest of music produces the purest of sentiments. How important then that we should study the best."—Carl Merz. Every composition reveals to us the soul life of its composer. In playing, singing or listening to the performance of musical selections, we are made partakers of its elements, to the degree that the composition carries with it a spirit of pure and noble sentiments, just to that degree will it enable our soul and effect our characters. We should never occupy ourselves with light and frivolous music: for in so doing our soul life will become contaminated by its elements, and the development of our inner ear to detect the purer and nobler qualities in music will be greatly hindered.

Only the soul that is in touch with the inner and unseen beauties of nature can gather fragments from its fallen state and convey them to our inner ear in a way that will enrich, elevate and lift our soul to heights here-to-fore not attained. Be it the portrayal of the whispering breeze, the falling twilight, the murmuring brook, the solitude mountain or any other gem of nature that the composer has cut out, his aim is to make us partakers of the beauties he has discovered and to reveal to us the sights he has seen. Every note has something to tell us, which we will never catch the first time we hear it, but will only discover it by diligent study. Thus the best of music will have but little value to a thoughtless player or listener.

Thus far we have only cast a few reflections on music from a classical viewpoint, and however high the attainments of a classical musician may be, and however lofty his ideals and the inspirations he may convey to us, yet he is only living on nature's plain and is only in position to lead us to nature's utmost heights. We shall now continue the discussion from a spiritual standpoint. What is true in the classical from a viewpoint of soul life is also true in the spiritual. If a worldly musician plays a selection with brilliancy, he has but little intention of interpreting something that is elevating but rather desires to show self; and is thus revealing his own personal taste, pride and character to those about him. But how sad to think that many of our hymns are not only played in a spirit that deprives them of all sacredness, but that we actually have gone to the world and the dance hall and borrowed their melodies. Can anything filled with such impure element be a blessing and lift our hearts in gratitude and adoration to God? Do such hymns magnify Jesus and honor the Holy Spirit? Certainly not. It is nothing but a piece of empty, disgusting emotionalism bearing the stamp of the Laodicean Spirit. May God help us to sift out the pure and holy, and lead us back to the spirit of the good old sanctified composers. How these old treasures in song lift our hearts and bring us closer to Jesus. With each repetition of them our hearts are bathed and win the pure and holy atmosphere enveloping them. We get new glimpses of Jesus in His saving and sanctifying power, and our spirit soars into the heavenlies in holy joy, gratitude and adoration to Him, who washed our sins away.

May God help us to discern the pure and the impure and use the music that will glorify Him is my prayer.

—J. H. Sandberg.

Music



PIANO STUDENTS

First Row: Frances Chatfield, Frieda Norden, Beulah Rhoden, Edith Consley, Ethel Harbison, Catherine Haas, Beulah Boonshot, Naomi Woods, Emily Pearl Smith.
Second Row: Marguerite Taylor, Faye Nichols, Eloise Brown, Pearl Harbison, Mattie Morirs, Lillie Taylor.
Third Row: Miss Bruck, teacher, Mary Eack, Blanche Miller, Mary Hanks, Beulah Moyers, Florence Baek, Bessie Durham, Ruth Boonshot, Esther Wharton.
Fourth Row: L. C. Philo, Donald Chandler, Ethel Collins, Myrtle Gray, Hester Havard, Loella Hobson.
Fifth Row: Wayne Brown, Melvin Snyder, Leanna Stuart.

THE PIANO DEPARTMENT

Owing to the fact of the extensive work that has been carried on in the piano department of the college this year, we feel that our year book would be very incomplete without making note of some of its activities. While the primary object in this department is to train young men and young women to carry the Gospel in music, great emphasis has been placed on the classics so as to educate the student along every line of true music.

We believe that our teachers, Miss Bruck and Mrs. Smith, have really caught the vision of the need of workers who in their music must be able to lift humanity toward God. They have been very faithful in teaching the students the true quality in music. And are disdaining the light and jazzy kind so prevalent among the frivolous, pleasure-seeking world of today.

One of the great features of the piano department has been the monthly recitals. The main object of them has been to give the student an opportunity to appear before the public so as to develop a disposition of ease and naturalness in playing. The public recitals have been well attended. Not only music lovers from the town have come to them but also those from the neighboring towns have shown great interest in attending. We have been delighted with the progress our students in music have shown from time to time and are glad to state that the future outlook of our piano department is very promising.

—Beulah Rhoden.

Music



VOICE STUDENTS

First Row: Roland Clark, Glenn Hahn, L. C. Philo, Melvin Snyder, Victor Preusz, Paul Duncan.
Second Row: Margaret Williams, Mary Back, Eloise Brown, Nellie Shugart, Frieda Norden, Faye Nichols, Kathryn Bruck.
Third Row: Dorotha Dobie, Loella Hobson, Florence Back, Bertha Cameron, Ila Sandberg, Jennie Brown, Genevieve Button.



STUDENTS IN HARMONY

Music



STUDENTS IN STRINGED INSTRUMENTS

First Row: Mr. Sandberg, teacher, Eloise Brown, Gladys Zeller, Marguerite Taylor, Frieda Norden, Loella Hobson, Lillie Taylor, Ruth Raney, Miss Bruck, teacher.
Second Row: Freedie Rich Beulah Rhoden, Viola Dillon, Belle Thomas, Nellie Shugart, Ina Barnes, Hester Havard, Jennie Brown.
Third Row: L. C. Philo, Virgil Camp, James Greeson, Ethel Collins, Mattie Morris, Grace Lamb.
Fourth Row: Leanna Stuart, Genevieve Button, Doreas Orem.



STUDENTS IN WIND INSTRUMENTS

First Row: Wayne Brown, Joseph Jackson, Everett Powers, Arnold Rodenbarger, Charles Schwing.
Second Row: Mr. Sandberg, teacher, Kathryn Bruch, Glenn Hahn.

Music



MANDOLIN ORCHESTRA

First Row: Eloise Brown, Belle Thomas, Gladys Zeller, Ruth Raney, L. C. Philo, Kathryn Bruck, Loella Hobson, Virgil Camp, Marguerite Taylor.

Second Row: Freedie Rich, Ethel Collins, Leanna Stuart, Grace Lamb, Beulah Rhoden, Mr. Sandberg, teacher.



PIANO STUDIO

Music



TRIOS, QUARTETTES, ETC.

Music

WORKERS

Workers in this world of darkness
Where sin reigns on every hand
Faithful tho the night surround us
We will work at God's command
Of ourselves we'd faint and falter
Help Divine we must implore
Trusting in our Heavenly Father
We will labor more and more.

Needy souls are all around us
Hearts that breaks with none to care
We must show the love of Jesus
We must help their burdens bear
Tell to all the blessed story
Of the Lamb of Calvary
Till they find in Jesus only
Their redemption full and free.

Millions now in heathen darkness
Never will of Jesus know
Is there not some way to reach them
Jesus whispers, "Will you go?"
Some to far off lands must hasten
While some labor here at home
If we're true we'll meet in heaven
Gathered round the great White Throne.

CHORUS:

Workers, workers, we must not be idle
Soon our Lord shall come
Hasten, hasten many souls will perish
E'er our work is done
Praying, praying, never be defeated
Trust in God alone
When we greet our Master
May He say, "Well done."
—Ila Sandberg.

Expression

Expression

EXPRESSION, THE INTERPRETATION OF LIFE

"Expression is the manifestation of life, and speaking in some form is vitally necessary for the assimilation of truth and the awakening to a consciousness of personal powers."—Dr. S. S. Curry.

It is supposed by some individuals that the day for vocal expression is far spent, for they contend, "We have the printing press, see what a powerful factor it is in shaping the opinions and policies of statesmen and citizens—the human voice is no longer required in the political world.

While these mechanical innovations have been and shall continue to be potent factors in the social and economic structure of society, the spoken word has its important place. Moreover, with the advent of the radio, the spoken word is again pushing itself into prominence.

The spoken word is ever a determining factor in shaping decisions. There are the modulations of the spoken word, which no mechanism can imitate. The pantomimic actions of the body are the direct results of definite emotional and sympathetic impressions made upon the mind and soul of the speaker. There is nothing like the emotions and the imagination, demonstrated, to produce the desired reactions upon the hearers.

To fully appreciate the masters of the literary world, to catch the sublimity of the inspired Word of Jehovah, to interpret the varied conditions in life, it is essential to be able to identify oneself with the prevailing situation therein described and to have a deeper insight into the motives of men. The teacher must have the power to see the subject from the point of view of the student or he cannot successfully teach. A lawyer must have insight into the motives of men. The minister must comprehend the nature of human experience, or his work will be a failure.

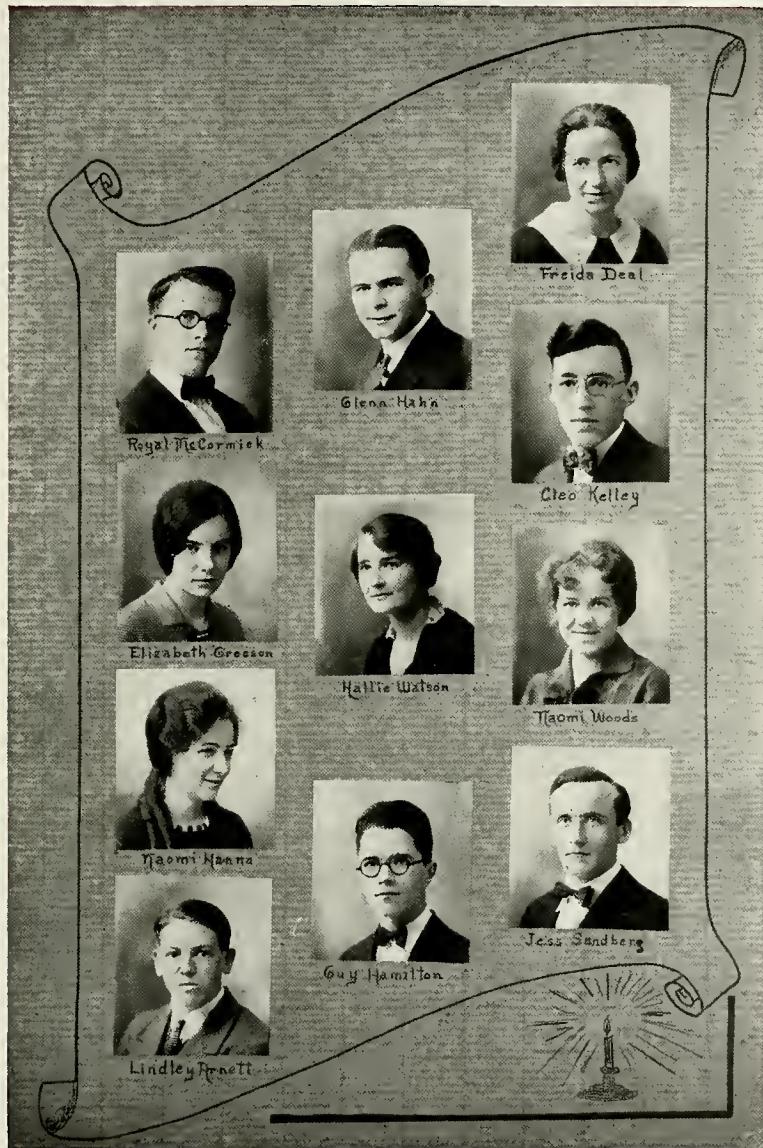
A reader of the Scriptures must live the passage; every faculty and power in him must be alive. The experiences of the human soul are the most vital elements in expression. A man whose nature is awake will not speak of his aspirations and spiritual realizations in a cold business like tone. If the reader of the Word of God cannot rise at once to the realization of spiritual truth, he will have no power to stir the hearts and consciences of his congregation. It was not merely what the Master said, but the way He said it that moved men. Passage after passage in the Gospels become clear to us only when we feel the sympathetic point of view of the Master, or the attitude of those to whom He spoke.

How to interpret intelligently but not extravagantly, with sympathy but without artificiality, the varied messages of the Bible, becomes, then, for the preacher almost a lost art. Of few modern preachers can it be affirmed, as it was said of Channing, and as no doubt it has been said of many spiritual leaders, that to hear him read the Bible was to be admitted to the very sources of religious power. No professor of elocution can make an effective Bible reader out of a light-minded, self-assertive, or sentimental man. Reading is an extraordinary revelation of character; and it would surprise many a minister to be told with what precision his reading of the Bible portrayed hardness or indolence or conceit.

The Bible as we know is the best of literature and the most important and precious of all books ever written, then why should we not give it more careful study and try to better express the words of the Master to a lost and dying world. This is the purpose of the department of Expression in Frankfort Pilgrim College.

—N. B. Shugart.

Expression



EXPRESSION STUDENTS

Expression



VOCAL AND LITERARY INTERPRETATION GROUP

First Row: Ralph Nibarger, Cleo Kelley, Neal Hutchinson, Everett Powers.
Second Row: Miss Shugart, teacher; Dorotha Dobie, Naomi Hanna, Mattie Morris, Louise Nichols, Olive Crider.
Third Row: Glenn Hahn, Francis Bursch, Susie Bursch, L. C. Philo.

MISCONCEPTIONS OF EXPRESSION

When expression is mentioned, many think of it as a superfluous varnish or veneer which some in their leisure moments choose to apply to their manners of speech—a disgusting affectation being the result. To many, expression is just an unnecessary side dish, rather an unpalatable dessert. It is not surprising that we find such erroneous ideas for they are the consequent result of the wide spread manifestation of a false expression which is only a worthless counterfeit of the real; and we remember that it is only the worth-while things in life that are counterfeited. Some have rejected these counterfeits and not only refused to accept them themselves, but have spent their lives and devoted their time to the writing of books and the establishing of schools in order that others might know the truth. Isn't there something in expression for each of us—something that we have overlooked heretofore? Let us carefully consider these preconceived ideas of ours and even though they are our own, let us lay them aside as we find them to be false. We must discard the false in order to find the true.

These mistaken ideas arise chiefly from confusing expression with appearance. Many think that expression is merely exhibition but this is not true. On the contrary, expression teaches us how to obtain the proper impression in order that true expression may be the natural and spontaneous result. Neither is expression merely a polish of manners—as if the manner could be separated from the action of the mind and soul of the man and could be put off or on like a coat! This is absurd. Nor is expression simply action, even though some

(Continued on page 64)

Expression

IMPARTING GOD'S MESSAGE

The Bible is God's message to man so when we read it, how important it is that we as messengers rightly interpret this divine message.

We have heard how in the days of the apostles, as the Scriptures were read the crowds stood spell-bound, drinking in the life-giving words and as they listened with moistened eyes and reverent hearts, they seemed to forget any possibilities of personal hunger or fatigue. But now the Scripture reading ordinarily fulfills the function of a mere introduction to which little time or attention is given.

As Bible students and prospective Christian workers we believe that this year we have realized something of the important place which the Scripture reading holds in public worship. The Bible is the foundation of our faith and its reading is the basis of our worship. We have studied and attempted to interpret the Bible in a vocal and literary way and we trust God has brought to us an appreciation of the significance of His words as they so closely relate themselves to our hearts and lives. As this new and fuller appreciation has come to us, there has also come an intense longing and desire to so profit by these things which we have learned that we might from now on be able to impart God's message to humanity in such a way that we lift up the Christ, not as a Christ afar off but One who speaks to us in the living present and whose words inspire us to always do our best for Him.

—Naomi Hanna.



PUBLIC SPEAKING CLASS

First Row: Miss Shugart, teacher, Hallie Watson, Lillian Morris, Frieda Deal.
Second Row: Faye Nichols, Garth Thompson, Naomi Woods.

Expression

THE VALUE OF PUBLIC SPEAKING IN HIGH SCHOOL

The need of training students in our schools, in public speaking has passed the stage of argument. Since in everyday life we speak, hundreds of times as often as we write, it is obvious, from the viewpoint of using language as a tool, that training in public speaking is quite as important as practice in written form.

In practical life, written language plays a comparatively small part; and if we are to learn the most effective use of English, if we are to master complete self-expression, if we are to be trained to use language as a tool in everyday life, must we not give some attention to oral expression.

If one is demonstrating a proposition in geometry, or in class telling of some incident in history, he wants to be able to do this in a clear, connected convincing, and interesting manner. It is not the purpose of this class to lay down rigid rules of elocution but to help the student to be free in body and in mind before an audience. In some of the professions the ability to speak in public in an imperative need, but outside the learned professions the ability to speak well before an audience adds much to a person's influence and usefulness in a community.

William E. Gladstone says, "All time and money spent in training the voice and body is an investment that pays a larger interest than any other."

—N. B. Shugart.

MISCONCEPTIONS OF EXPRESSION (Concluded)

(Continued from page 62)

speakers display an aggregated delivery foreign to their own personality. The most serious misconception of all expression is the idea that in order to better express his thoughts and feelings a speaker must add something to himself greater than he really is, must attempt to be somebody else. The result is that the man becomes stilted and artificial—his powers cannot act effectively for he is unnatural.

As we discard these notions that we may have used as arguments against expression, we begin to see the necessity and importance of true expression as it gives us a sympathetic insight into the heart of things and deepens our lives. The real importance of expression is seen in its function in education. We know that education has two sides, the reception of truth and the manifestation of truth. These two processes are mutually necessary for the development of character, which development is the aim of all education. Therefore we see that true expression, the outward manifestation of thought and feeling, not only shows the practical side of education but is also necessary that we may develop a well-rounded character, enabling us to better cope with the problems of life.

—N. Hanna.

Grades

Grades



EIGHTH GRADE STUDENTS

WHY EVERY CHILD SHOULD BE EDUCATED FOR THE THINGS HE CAN DO BEST

"The great reason why education is such a failure is not only that we set about it, as a rule, in altogether the wrong way, but also that we think we have merely to do something like making a number of coins out of metal by stamping it with dies, as they do at the mint. But as two children may differ from each other certainly not less widely than a nerve-cell and a red blood-corpuscle differ, it is plain that if we give them exactly the same education, however skillful and devoted we are, we cannot be doing the best for both. The mightiest reform of education in the future—a reform which will help to make the new earth of men's holiest and truest dreams—will depend upon our realization that all children are different, and that the best for the child and the best for mankind is to find out what the child is best fitted for, and to educate him for that. More generally and worthily stated, this means that for the self and for society alike our duty is to develop as nearly as possible towards perfection the special nature of each child.

Of course, there are certain things which every human being, just because he is a human being, ought to know and ought to be able to do. Everyone ought to be able to read and write, for we are all social products and producers of each other, and reading and writing are the great instruments by which we affect each other; by which the wisdom of the dead benefits us, and by which our wisdom, if we have any, will benefit and mold and live in the far distant future when we are dead.

But it is another thing to say that all boys learning to read should read the same things. One is interested in science, another in poetry, another in mathematics, another would prefer to read books only for necessary purposes, while he would love to read the face of Nature—the sky and the soil. Why should we try to make a bad clerk of him when he might be a splendid farmer, taming the light and the soil and the water and the breeze to his will, making food for the life of himself and his nation? But this is a great subject and would require many volumes to deal with fully."

Grades

WHY THE GRADES SHOULD BE TAUGHT IN HOLINESS SCHOOLS

Every child comes into this world freighted with potentialities which must be drawn out, developed, and turned into the right channels if the child is to live a complete, holy, and useful life. And since the impressions made on the mind of the child early in life are so lasting, it is of utmost importance that he receive the best of training while young. So significant is the early impressionable age that some churches have said, "Give me the child for the first seven years and the world may have him the rest of his life."

Next to the home, the elementary school is the greatest factor in molding and determining the character of the future life of the young. It is within the walls of the school-room that the greater number of the years of the formative period is spent. In so many young lives today this training is the only training and moral instruction received, thus it is for this reason, and also for the fact that impressions once made can only with difficulty be unmade that the elementary school should be of the best possible kind. And what institution is better fitted to offer such training than the holiness school? Under its supervision the subjects studied and especially the study of science which has its foundation for higher scientific study laid in the grades should direct the child in scientific subjects accompanying it with the knowledge of a living God and our dependence upon Him. True science confirms rather than destroys a belief in a Creator and his personal Divine Revelation.

However, not only because of its method of teaching should the child be trained in a holiness school, but also because of the need of good environment. In a school of spiritual influence, the child's mind so impressionable will be directed toward the pure and moral. How foolish it is for Christian parents to send their children to public schools where their minds are gripped by worldly desires and ambitions and then to expect them to still desire the things of God and to continue to aspire to godly ideals and spiritual accomplishments.

Would it not be much better if the parents would follow the injunction of the scriptures, "Train up a child in the way he should go; and when he is old he will not depart from it." If this were carried out it would eliminate many of the problems arising in the church and state.

Some one has wisely said, "In the widest sense of the word man is educated either for good or for evil by everything he experiences from the cradle to the grave!" In view of this great truth, the child's surroundings should be carefully chosen so that he will be influenced as little as possible by evil.

Children are imitators and their elders are their examples. Since it is the nature of a child in school to think of his teacher as one who does everything right and since he patterns after the teacher, it is a matter of no little consequence that he be under the instruction of a godly teacher, induced with divine wisdom, who can and will draw out the best and stimulate the good in his being.

For one to be truly prepared to hold the responsibility of shaping the character of an immortal soul, as a teacher does, one must be in touch with God and be directed by Him, who alone understands his creation. Only when under such instruction is the future of the child safe. Let us not forget that it is not for time only but for eternity that we build in the training of a child.

Shall we not then, remembering that the children of today will constitute the church of tomorrow, give them the best that under God we can?

—Pearl Sims.

Grades

BRINGING THE CHILDREN TO CHRIST

The time that offers the best opportunity for leading the children to Christ is when they are yet members of the home circle and are still under parental discipline. For if we "Train up a child in the way he should go, when he is old he will not depart from it." And more than that, the person that has learned the lesson of obedience at home finds it so much easier to adjust himself to the demands of life, and to keep his right relationship to God. There is no lesson so important and essential to success in life, and especially to a victorious Christian experience, as the lesson of obedience.

In II Timothy 3:2 we read that "Men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy." What a sad comment upon the present age! What an awful thing is disobedience! It has made necessary the establishment of every penal institution in our land. Nearly every thief, gambler and drunkard in the world, no doubt, began their career of crime and sin by repeatedly disobeying their parents, or was so unfortunate as to be deprived of wholesome home influences.

While the child is in the school room and on the play-ground there is another opportunity for leading him to Christ. Perhaps not always in a direct appeal but in the very atmosphere of the school life and by making every thing point in that direction. Psalms 34:11. "Come, ye children, hearken unto me, I will teach you the fear of the Lord." It means so much more than we can realize for a child to have a guarded Christian education, one that will hold his faith firm in the coming years.

You often hear parents say, I don't want my child to believe in evolution and the different isms of this day and time, but will continue to send him to a school whose whole curriculum ever tends to unbelief and skepticism. So quiet and unassuming is the teaching presented, that before you or the child are aware of it, the child finds that he can no longer believe what he once held dear about God, the Bible and what eternity holds in store for each one of us.

And while we are thinking of this let us also ponder over the thought that the teaching received in the formative years while in school so indelibly molds the future and character of the individual that even God himself cannot destroy it without destroying the individual.

The wise thing to do if one cares for the education of his children, is to place them in a christian college where God is first and the president and teachers really know God in Holiness of heart and have a love for the truth—a school where each class is opened with prayer, the Bible is taught in every class and the chapel services are given over to the spiritual interest of the students.

Another God honored avenue of leading the young people to Christ is that of the services of religious worship. The influence of the Church and Sunday School is a great panacea for crime. We see this when we discover the seventy-five per cent of the boys who are arrested and brought into the various police courts weekly are those who do not attend Sunday School. A poor man hung some time ago for the crime of murder said, the first to his getting into crime was breaking the Sabbath. "Suffer the little children to come unto me," entreats the Christ, "and forbid them not, for of such is the kingdom of God."

Activities

Activities



MISSIONARY PRAYER BAND

THE MISSIONARY PRAYER BAND

When school opened in the fall there was a large number of students who were definitely called to the foreign field. The burden of their call became so heavy that early in the year they decided to meet together each week to pray especially for foreign missionary work. Every Wednesday evening they gathered in one of the class-rooms for a season of earnest prayer. Many requests and burdens for different fields were presented to the band for special prayer.

From the very beginning the Lord blessed these prayer meetings in an unusual manner. Other students became members. One who had been attending received a call to India, others were definitely led concerning their call. It was a real privilege to be in a prayer meeting where there was such a burden for the lost who have never heard the gospel story.

When the time for the great ingathering comes, we feel certain that there will be there souls saved from heathen darkness because of the earnest prevailing prayers of this prayer band.

We want to thank the Lord for the privilege of gathering precious souls for Him, while yet here in the home-land by praying and giving.

"Millions now in sin and shame are dying;
Listen to their sad and bitter cry;
Hasten brother, hasten to the rescue;
Quickly answer, Master, here am I.
Soon the time of reaping will be over;
Soon we'll gather for the harvest-home;
May the Lord smile upon us,
May we hear his blessed,
'Child well done'."

—Leanna Stuart.

Activities



CALLED TO THE FOREIGN FIELD



CALLED TO THE HOME FIELD

Activities

MY CALL—I KNOW I'M CALLED

After being greatly burdened for a girl who was rejecting her call to Africa the Lord definitely called me to the same field. I had no desire to go before I was called, but was interested in seeing her mind the Lord.

On about the thirtieth day of May nineteen hundred and twenty-seven, while the congregation, including myself, was kneeling in prayer in a camp meeting, the Lord spoke to me and said, "You may have to go in her place."

In a few days the Lord spoke again and asked me if I was willing to take her place in Africa. I said, "Yes," to the Lord and He witnessed to my own heart that, that was where He wanted me. That same "Yes" is still settled in my heart.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

—Gladys Zeller.

FRANKFORT PILGRIM COLLEGE

F-reedom from error in training the mind,
R-efusing the false that we find
A-ll about us. Seeking knowledge that will give
N-urtured faith that e'er shall live.
K-nowledge reaches near and far,
F-rom grain of sand to distant star.
O-wondrous work, thy beauty grand
R-elects the skill of mighty hand
T-o those who read and understand.

P-riceless seerets, hidden lie
I-n the earth and in the sky;
L-essons from them we may learn,
G-od will help us to discern
R-right from wrong. For error oft
I-nstead of truth is held aloft;
M-ueh need that we be rightly taught.

C-lasswork, e're we would reeite,
O-pens with a prayer for light,
L-etting God in holy power
L-ead our studies for the hour;
E-nlightening each recitation,
G-d himself in close relation,
E-mbodyment of education.

Feb. 18, 1928

—E. W. Wright.

Activities



CHURCH GOVERNMENT CLASS

THE CHURCH GOVERNMENT CLASS

The Church Government Class is composed of spiritual students, who are definitely called to the home and foreign fields. This class was organized for the purpose of instructing these students in the history, object, doctrine and government of the Pilgrim Holiness church, as given in the Church Manual.

The history of the Church was made interesting by the teacher who was associated with it when it began in 1897 as the International Apostolic Holiness Union. Consequently he was able to enlarge on the information given in the manual.

A careful study of the doctrine of the Church was made. Also the early history and doctrines of other denominations were compared and discussed. The original fundamental doctrines of many of these churches were found to be similar to those of our own. But this study revealed the fact that most of them have departed from their former standards.

The government was studied as given in the manual. To make the class interesting and of practical value, it was divided for an organized visitation of city homes. One part of the class was to be responsible for work in a specified district known as the North and the other in that known as the South.

Previously, practice had been given in the election of officers in strict parliamentary method. So each division elected its own District Superintendent, Assistant and other officers. Students not in the class were permitted to take part in the practical work and elected to the various boards.

Cheerfully, officers set to work to fulfil their required duty in the best way possible, for the glory of God and salvation of souls. Apart from being enjoyable and interesting, this class has afforded splendid training in preparing students for the offices they may actually be called to fill in the government of the Pilgrim Holiness Church.

—Edith Consley.

Activities



CLASS IN NURSING

NURSING

A course in nursing is one of the most practical and beneficial ones that a student may include in his course of study. Good health is so essential to the highest achievements in any walk of life, but especially so for a student or a Christian worker. They must carefully guard and preserve their health if they are to be unhampered in their work. A course of nursing that includes the study of hygiene and dietetics will give one a great amount of knowledge that will help in preserving and building up health. Not only will it help one to do this for himself, but it will equip one for helping others when they are suffering and need help.

Another thing that a course in nursing will do for one will be to impress upon his mind the great responsibility there is in caring for a sick suffering patient, unable to care for himself, and often when no physician is obtainable. Also there is the training that will help one to correctly carry out the physician's orders when he is away. It leads one into that joy and satisfaction that comes in doing your best in caring for the sick and needy.

These students have not only received this instruction in nursing but have also had training in the Bible and practical Christian work so that they may be of spiritual help in times of sickness and death. Often hearts may be reached then who could not be reached any other time. For after all the care has been given to a suffering body there is still a need to be supplied, and a minister of the gospel can not always be obtained. There never has been so great a need for Christian nurses as now. Either in the home land, or in missionary work in foreign lands, there is a great future for these students.

—Mary Norden.

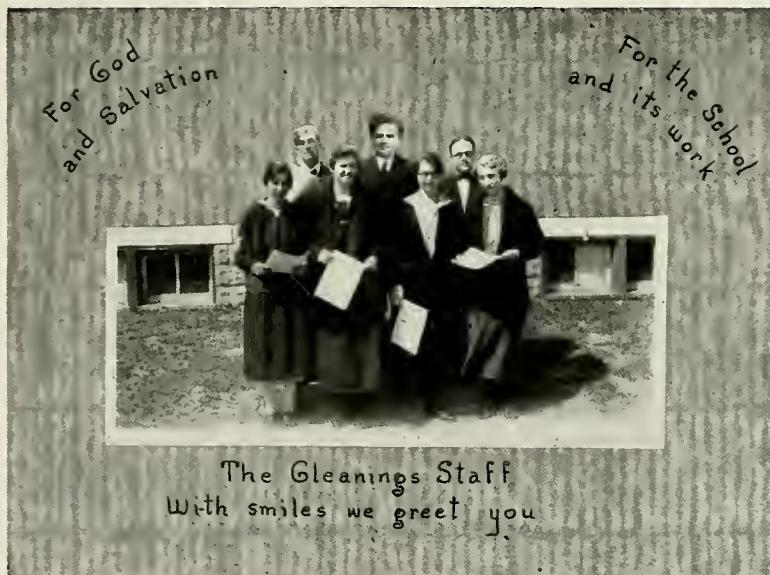
Activities

Gleanings of the Truth

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Activities

RELIGIOUS ACTIVITIES OF THE STUDENTS

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

Early in the school year many of the students saw the opportunity and the need for personal work among the people, especially the poor, here in Frankfort. As the burden grew heavier, they felt it on their hearts to go out and work among the needy ones, giving them the gospel message, and carrying light and gladness to their hungry hearts. In some of the homes the people had heard little of the gospel, and always there were eager anxious hearts, ready to listen to the students as they sang, prayed, and talked to them of salvation.

Bell Thomas, Beulah Moyers, Dorothy Dobie, Ethel Collins, Ruth Raney, Bertha Cameron, Gladys Zeller, Hallie Watson, Pearl Sims, Susie Burseh and Frieda Deal were all faithful members of these bands, and gave much of their time and effort to the work.

Tracts have been passed out in about two hundred homes and the girls are expecting to put at least one tract in every home in Frankfort.

A number of jail meetings have been held during the year and some of those who helped in this work were Miss Lamb, Miss Hobson, Belle Thomas, Pearl Harbison, Edith Consley and Florence White. A number of the boys have also held services in the jail. The hearts of the inmates were touched as they heard the gospel and Eternity alone can tell how effective that work has been.

Then, too, services were sometimes held at the County Infirmary for the old people. These aged ones were glad indeed to see the students and showed deep appreciation for their coming.

Not only have the students engaged in personal work but some have pastored churches and help revival meetings. Glenn Hohn was pastor at Clark's Hill part of the year and at the beginning of the second semester, a successful revival was held with Neal Hutchinson as evangelist.

Everett Powers has pastored the Fairmount Church during this school year and he has continued the work along the same line as that on which it was started. In addition the church has been freed from debt and dedicated. During the Christmas vacation Bro. Miller helped Bro. Powers in a revival at this place. Later Brother Powers held a revival at Kempton.

Freida Rich served as pastor at Second Pilgrim Holiness Church of Frankfort during the year, being helped with the singing and playing in many of the services by Bernadine Beisner, Ida Barnes and others from the school. Assisted by Nora Allen Weismantle, she also held a mid-winter revival.

During the Christmas vacation Sister Stuart and Neal Hutchinson held a revival at Terre Haute. Other students that helped were Louise Nichols, Lillian Morris, Catherine Haas, Faye Nichols, Wayne Brown, Pearl Sims, Frances Burch, Ora Belle Dooley and Beulah Rhoden. This was a very gracious revival and many souls prayed through.

The training of the students here has not been solely educational training for they have also received practical religious training by doing work of this kind. The hearts of many people have been made glad and in return, the hearts of the workers have been rejoiced with the realization that they have brought truth, cheer and comfort to others.

—Bernadine Beisner.

Activities



STUDY HALL AND LIBRARY



CLASS IN ACTION

Activities

THE FIRST THANKSGIVING DAY AT FRANKFORT PILGRIM COLLEGE

The presence of God had continually hovered over us since the opening of school in September. We were conscious that everything we beheld on the campus had come directly from the hand of God. The scripture in Numbers 23:23 came so forcibly to our minds so often, "What hath God wrought?"

Knowing that God had done all this through his faithful servants and sent to us the best student body that we have ever seen; our hearts just couldn't help but praise Him.

This spirit flowed from heart to heart and like our Savior, it went out to others and for others who were poor and needy.

Since the opening of School, students had been doing personal work over the city. This brought them into the homes that were poverty stricken and where sin had played havoc. They returned with burdened hearts over the physical needs but the greater burden was over their need of God. Their earnest appeals and sad requests for prayer touched other hearts.

Out of these burdened hearts and a longing to be like Him in the spirit of helping others, the Lord led us to have our first Thanksgiving dinner at the College.

Bands of students visited these neglected homes and gave them a cordial invitation to come to the College, Thanksgiving day. This invitation was also given to the ministers and laymen of the Indiana District.

Many students who had received spending money gave all for the needy ones, all volunteered to work. Every day all prayed earnestly that those coming in would not only be fed physically, but be in an old-fashioned meeting where the presence of God would reach their hearts.

Prayers were heard from the early morning hours on Thanksgiving Day. While the rising bell rang the campus was astir. Soon the ears from distant parts were coming in loaded with ministers and guests. At ten o'clock all gathered in the chapel for a praise service. For an hour the praises and glory rolled. Then Rev. D. E. Wilson of New York preached an old-fashioned gospel message in the unction of the Holy Ghost. A wonderful prayer and altar service followed.

At the call of the bell the guests entered the beautifully decorated dining room and were seated at the long well-filled tables. Brother Wilson offered thanks to our Heavenly Father for the bountiful supply from His great storehouse. The girls donned in their white caps and aprons served the guests efficiently.

The congregation assembled in the chapel at two o'clock for a school service. Teachers and students praised the Lord for salvation, and for the college. All gave a definite testimony of being led by God to Frankfort Pilgrim College.

Every one's heart just couldn't help but overflow with gratitude to God for our school raised up in due time by God for the training of our boys and girls.

When the crowd had gone home and God had silently drawn down the shades of night, we were conscious as we quickly and quietly re-lived the day that we had caught the real spirit of the Master in our Thanksgiving service.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. In as much as ye have done it unto the least of these my brethren; ye have done it unto me."

—Leanna Stuart.

Literary

Literary

PILGRIM COLLEGE

We've a Pilgrim College,
Not like public schools.
We believe the Bible,
Living out its rules.
We've a firm foundation,
Built on Christ alone,
For our full redemption,
Jesus doth atone.

Knowledge gained with wisdom
Is the surest way
To the wider vision
Which we need today.
Truth must be our motto,
Not presumptions hold,
If the truth we follow,
To God's word we'll hold.

Holiness our standard,
Not in word but deed,
Seeking first God's Kingdom,
He supplies our need.
Faith in Christ our Saviour
Moves the hand of God
Brings to prayer the answer,
Conquers through the blood.

Literary

THE GOSPEL FOR THE YOUNG PEOPLE

The religion of the Bible is not a religion exclusively for adults as is supposed by many, but the young people are also included in the universal invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

There are many reasons why the young people should accept the gospel call. First, because of the real heart of love back of that invitation. How He must have loved fallen humanity, to call them unto Himself when they had gone astray. Methinks I see a young man running to Jesus to inquire of Him the way to eternal life. Jesus beholding him, loved him. The same Christ in whom is no variableness neither shadow of turning is as much interested in the young people now as He was then. His love is from everlasting to everlasting. Each heartache, Jesus knows, each tear, Jesus sees. Then if He is so touched with their difficult problems and is so mindful of the smallest details of their life, why should they not accept His salvation and give their lives to His service?

Then, too, the young people need to accept the gospel, because outside it bounds they are not safe. The enemy is so subtle and so cunning that they need the protection of the hand of Divinity, upon their lives. Many young people have looked upon their future years with happy anticipations of what they would do, their goal was to make a great mark in the world. But alas, their hopes were blighted, their lives were only a long series of disappointments and they, wrecks, are strewn along the shores of the sea of time. It's not always because they didn't have a chance or didn't try, but it is often because they could not battle against the awful tempest of sin alone.

Another reason why young people should accept the gospel is, that it is the only thing in the world that fully satisfies the empty, aching, sin-burdened soul. Moses as a youth realized the pleasures of sin were only for a season. The heart of the Christ must be broken many times when the young people seek pleasure in earthly things only to receive woe and distress, when Jesus is standing as He did on the great day of the feast saying, "If any man thirst, let him come unto me and drink."

There is a danger in the youth not giving his heart to God. His heart may become so hardened that he will have no desire to turn to God. How clear the warning from the Old Book, "Remember now thy Creator in the days of thy youth, when the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We might say not only "the gospel for the young people, but the young people for the gospel." Marion Lawrence has said, "the saving of an aged man or woman is the saving of a soul, a unit. The saving of a boy or girl is the saving of a multiplication table, which will go on multiplying down through the years." One is saving of a soul, the other the saving of a life. For the plan of the Lord of His young people is not to be saved alone, but for others.

There are many who are waiting for some one to bring a ray of sunshine and hope into their dark, dreary lives. Young man, young lady, have you consecrated your life to God's service so you could answer with Isaiah "Here am I send me" if He should call you?

To be able to render to the Lord the most efficient service and stewardship requires, at least, some preparation. True religion and the cultivation of the

Literary

THE GOSPEL FOR THE YOUNG PEOPLE

(Concluded)

intellect appear contradictory to some, but, careful study will reveal why both are necessary to the most successful youth. Some think an education makes one conceited and vain, but not so. A lack of education or little education may produce self-importance, but true education makes one humble. One should present the way of salvation in the very best way possible, therefore, he needs to "Study to shew himself approved unto God a workman that needeth not to be ashamed, rightly dividing the words of truth." In these days of faith destroying plans of satan every youth needs a guarded Christian education, so he will be able to combat with the power of Satan in the tomorrows. A Christian education is of more value than many realize. In fact many who are now old regret bitterly that when they were young, they didn't have the golden opportunity the youth of today has in entering a Christian school. They realize they could have been a greater blessing and greater soul-winners for Christ.

But, not only does the youth of our land need to accept the gospel and to receive Christian education but he needs the encouragement and associations of those who have walked with God and can help others to know Him better.

There is a great responsibility resting upon the older people who profess to love the Lord. In a few short years they will have passed into the great beyond leaving the young people to walk in their footsteps and to pick up the blood stained banner where it was dropped and march into the fray. So it is very necessary that the older ones show interest in the young people and get them established in Grace. If they fail, help them up, assist them in every way possible. By giving a few encouraging words or a hearty "God bless you, I'm praying for you" you may be giving them a great boost to help them on to success. Already too many have become discouraged and have given up hope because they have felt like David when he cried out in despair and anguish, "no man careth for my soul". Little do you know what is in the heart of that young man or young lady who sits by your side in church, who passes your home every evening, that one who is struggling upward and meets with so many defeats. It may be another Charles Wesley, George Fox, Frances E. Willard or Evangeline Booth. Help the young people, stand by them, let them know you are their friend and eternity alone will reveal the results. If you grow weary or tired, just remember you are workers of the Master, and one day you may be privileged to stand near the gates of pearl as they swing open to admit that young person you helped, as he comes marching, washed in the blood of Jesus and bringing in his trophies. Then what a shout of victory as the Bride and Heavenly Bridegroom march down the street to the Celestial City to receive the blessings from the Father.

On the other hand the youth looks to you for help and fails to receive it, it will be sad when he is placed on the left side to hear him say as a parting message, "I watched your life, I looked to you for help but was turned in sorrow to suffer alone."

In conclusion let me add, even though you have never thought of it before, some young person is watching you. Do they receive help and blessing or are they turned away sad, disappointed?

—Dortha Dobie,

Literary

THE CHALLENGE OF THE PROSPECTIVE MISSIONARY

There he is faithfully at the plow, in the shop, on the road, mingling with men, but with a peculiar difference, a distinguishing glory; or, on the other hand he is already at the institution for preparation, toiling hour by hour seeking to do his praying, his devotional Bible readings, his class work, his manual work in harmonious order, studying to show himself "approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth", heart-breaks, disappointments, losses, "to fight the good fight of faith" and seeking to grow in the likeness of the Lord, learning to bear responsibilities, "lay hold on eternal life". Moment by moment, learning to deny self and prefer his brother, to die that he may live.

He is called of God to the great field, his heart aglow, his mind stimulated, his physical faculties quickened, his countenance illuminated—anointed to preach the gospel in the needy place.

Whether at the home job or at the college, the called man feels his need of preparation not for his own sake but for those awaiting him. The worker already on the field appealing for his help feels it. The laborer must be equipped. He must learn his tools. He is humbled in the consideration of the dignity of the great task. He must know himself! He must know men! He must know the Word! He must know God!

The multitudes of India, of China, of Arabia, of Russia, of Belgium, of Spanish lands, of our mountains, plains, and woodlands are beckoning him. He can be patient for their sake. The Lord, Himself, will lead, will keep, will step by step open up the way before him.

Let us not dare to thrust the laborer forth, no! But as we pray the Lord of the harvest to thrust him forth into His harvest, let us not fail to pray for him who is already started on his way to that place of labor and realize that he is now on his way. Let us in keeping with our prayers be keen to obey the Lord by sympathetic contact, recognizing the dignity of his call, regarding him as God's chosen. Let us build a wall of faith and prayer about him. Let us battle with him against the enemy who would defeat him now. Let us save him for the field. The archfiend would bring any convenient appeal to get him out of God's plan, to make the call seem un-real; the way, impossible; the financing, beyond reach. Shall we stand with him shoulder to shoulder, co-workers with our great Moderator?

Can we feel that we are as truly sustaining God's work in preparing the worker as in helping him on the field? Can we realize that our crown of reward will be as precious for this "working together" with the Lord and with His own as for the later endeavor? Let us pull down those artificial walls of distinction held to, to the disadvantage of God's work and let the light fall on the whole task!

Is it anything to us that our youth, aglow to do the Master's will, which employment the Book says is the way of wisdom, fight the foe on the way and appeal (so often mutely) for kindly assistance that would save health, that would strengthen the soul, that would deepen the spirit in God for the best operation on the field?

In the words of the late Mrs. Karl Kumm, to appear to you: "By the value of souls, by the shortness of time, by the greatness of the field do something definite—" "If we fail will not these millions rise and ask—why we left them unshepherded?"

—Elizabeth Bodle.

Literary

TRUE CULTURE

What is culture and of what value is it?

We must first decide what true culture really is. After examining the title of our subject, we find that there must also be a false conception of culture.

On the one hand, there are those persons who think culture to be a refinement which is directly endangered by contact with the realities of life. According to this idea of culture, it is a name applied to that serenity and loftiness of mind that can be attained and preserved only by keeping a safe distance from the maddening crowd and those less refined experiences of life. To qualify according to this conception of culture, one could have no more than a classical education, which would possibly require an ability to translate and read the classics, and he could never enter into only the theoretical side of life.

On the other hand, there are those who conceive culture, if more than a veneer—to be refinement that can be attained, and possibly we must say preserved, only by direct participation in social life, although such contact with the world may bring embarrassment, temptation, and failure as well as their opposites; but all these, instead of debasing to true culture, are the very experiences that bring culture; they are the fire without which the refining process could not take place. He who is cultured may even be in action with his sleeves rolled up engaged in the accomplishment of higher purposes.

Is a man cultured merely because he can read Homer, Virgil or Dante? We must say no if he is depending upon his reading knowledge of these. It may be possible for one to read Homer, and yet Homer would say nothing to him, as he would have nothing in his consciousness with which to interpret Homer because of the narrowness of his experiences. It will possibly be true that a cultured man will have at least a vague knowledge of the classical poets, philosophers, and dramatists, although we can not say that one would not be cultured because of the lack of this knowledge. It may be possible to memorize all the dates given in history, read all the Sunday supplements, or even attain some scholarly degree and yet not be cultured.

As Dewey has said, "knowledge is a system of relationships." If this is true of knowledge, what must culture be? It means more than crowded facts, but related facts with every day experiences combined, which may be felt to be one own.

Huxley has given us a very concise definition of culture. He said, "Culture is an active criticism of modern life."

A cultured man is one who has the faculty of continually passing judgment and picking out the better of those every day experiences and give them their proper valuation in his relationships.

To be cultured requires a degree of independence. Someone has said that only he who dares to be lonely dares to be cultured.

It must be remembered that culture can only be preserved by a continual, close observation, judgment, and an appreciation of those everyday experiences of life, as well as those more sublime experiences and desires, as one ceases to actively criticize, he ceases to be cultured.

Culture does not make one superficial or worthless in life, neither does it render him unfit to associate with his fellow man, but it makes him a valuable asset to society, increases his ability to serve, enlarges his capacity to enjoy life, and gives him a true conception of all things.

—Cleo E. Kelley.

Literary



STATES REPRESENTED OUT OF FIFTEEN

THE GLEAMS

This our annual of our College
Is a helping hand to win,
Who have missed the thought of Jesus
And are wandering now in sin.

Our hearts are bleeding for them.
So we print our annual true,
That it might lift them to Jesus.
Friend, will you let it reach you?

We are praying daily for you
Though your names we do not know:
So we trust you'll soon find Jesus
Then you've found a friend so true.

—Leonard Guyer.

Literary

OTHERS

"Save thyself," was the cry of the rabble when our blessed Lord hung on the cross, giving his life a ransom for others. And the chief priests and scribes wagged their heads and tauntingly said, "He saved others, himself he cannot save."

He who had in his life time taught, "Whosoever shall seek to save his life shall lose it and whosoever shall lose his life shall preserve it," now came face to face with a challenge to His words. Would He waver or would He stand the test?

The taunt that was thrust in His teeth by these so learned in human wisdom, but so deficient in knowledge of things divine, was sublimely true. The very reason that He could not save Himself was because He saved others.

Can a candle that gives forth light, at the same time remain unconsumed? Does it not give forth light because it is consumed? Here we see the Light of the world Himself being wasted away that all men everywhere might be partakers of the brightness of His glory.

The grain of wheat that falls into the ground must give up its own life before there can be an increase. So our Saviour by taking the way of death, was to be quickened and increased that He might spring forth to be made the Bread of Life for countless hungry and perishing souls.

Christ said, "Whosoever will come after me let him deny himself and take up his cross and follow me." Why shall He deny Himself? Simply for Jesus' sake and for the sake of others. One writer tells us that "there is but one cross, the cross on which the self-life is crucified, the cross of voluntary self-renunciation".

Friends may tell us that our lives are too precious to be wasted in this place or that, but let us consider the words of the poet:

"Cast thy bread upon the waters
Far and wide your treasures strew;
Scatter it with willing fingers
Shout for joy to see it go!
For if you do closely keep it,
It will only drag you down
If you love it more than Jesus
It will keep you from your crown."

It is only as our lives are lost in sacrifice that we may find them in true service and if we are to be like our Master, our lives will be lives of service, for He said, "I am among you as he that serveth".

Just as the alabaster box from which Mary anointed her Lord, had to be broken and poured out, before a fragrance can flow from our lives to bless and cheer the drooping hearts around us.

As Christ took not the path of ease and pleasure, but rather refused to save himself in order that others might not perish, so we like Paul may be "crucified with Christ", yet living—living the Christ life for others.

"Others Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee."

—Susie S. Bursch.

Literary

THE CHALLENGE TO THE FIELD

The field lies out before us; more distinct, more appealing than ever before. And still that last command of our risen Christ has hardly been comprehended by his tardy followers. Still that plea, "Pray ye," has not been fathomed. Put the woe upon us, the go in our feet!

Say not that pioneer days are over! If we have truly learned our lessons of the field; we discern more clearly than ever the great unfinished task.

We have touched the edges. An honest vision shows expanses of China as yet untouched. Out over plains with thousands of cities and villages where a gospel message from native or foreign lips is not heard once a year. Have we considered? In her crisis the native church of China appeals to us to advise, to uphold, to assist her native leaders. We must adjust ourselves to the present demand. We must not complain. We must not look back. We must not criticize. We must not cling to the non-essential. We must look to God! We must step carefully! We must get the demand in humility—in the spirit of Jesus!

There lies Persia! Mile after mile one may travel in its North country with no evidence of a touch of the Truth. Yet the Gospel forces at work in Persia were never so unified in purpose and so keen to the meaning of the hour. Who will go? Who will give as to the Lord himself?

Lola Rajput Rai of India appeals for the "indescribable condition" of child widows. Gandhi, himself, laments the vitiating influence of child marriages in his own loved land. The death rate there, as in China, is three times that of our country. One million uncared-for blind of North India appeal to us for salvation! One to every fifteen thousand of the same territory is said to be a leper. Oh, He touched them in Galilee!

Dr. Paul of India cries, "We need you, come over and help us with your lives. Come for the love of Jesus Christ."

We have rejoiced at some work of scope and vision for Japan. Some foolish ones have said, "Now Japan can read. Our work is done." By no means! The native church sends out to us a strong appeal for unoccupied areas of city and country-side.

Unreached villages, hopeless students, distressed children appeal to us still. The cry of commercialized womanhood is piteous! We are so slow to hear!

When we consider the strong movements in Europe toward the gospel in spite of persecutions and loss, when one meditates on torn, broken Russia, the strong cry of Belgium for the good news, the distress of the believers of Italy, how he is moved with compassion! How he adores the Master—Christ! How he wonders at the pure, perfect workings of the Moderator-Spirit! Behold He is unfolding His plan. The world unknowingly enters into it.

A few of His own see and rejoice and fear. "Through a glass darkly" but how glorious!

There lies the heart of South America unreached by "holy waters" or by the Spirit. We have penetrated a bit. But the great interior cries to us to enter. Commerce advances. The automobile presses inland. The sins of civilization stalk about. Error is heard on the way. Soldiers awake, awake! Spanish territory threatens to close on us. Let us speak while we can! Up! Away!

The masses of unevangelized Indians of the south lands are one of the

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Literary



HAPPY TIMES

THE CHALLENGE TO THE FIELD (Concluded)

strongest calls of the hour. They form a large percent of the population of Mexico, of Guatemala, of Bolivia, of Peru, of the Amazon Valley. No work is more fascinating. "Pray the Lord of the harvest". "Go ye".

Say not that this modern nationalistic spirit in the nations capacitates them to care for their need. They themselves appeal for help! They likewise appeal for the individual recognition that is their due. The native church of these countries desires us to realize that to them belongs in a peculiar way the task in their respective localities and to assist, advise.

You will note that the plea from every land is for New Testament Christianity, that the native Christian as well as the true Missionary cries for a Christianity and a Holiness that is holy.

As Mr. Snead says of Central China we may say of the great Field, "The present situation is a special challenge for us to advance strongly along the line."

"The Christian task still lies ahead, the great mass and volume of it still unaccomplished."

Oh, Church of Christ, awake, arise!

—Elizabeth Bodle.

Literary

WHAT TIME IS IT?

In order to ascertain time correctly there must be a standard of measurement. This standard is given to us by the government as U. S. Naval Observatory time, this time is calculated from the stars and is confined to cloeks which run in a vacuum in a place many feet below the surface of the earth at Washington. All our cloeks and watches in order to give the correct time, must then be regulated to keep this time. If they give this time they can be depended upon as correct, and so when asked, "What time is it?" my mind turns at once to my watch and I answer according to what it says as compared with the standard.

But if I am asked this same question with regard to the time of the age in which we are now living, my answer, to be depended upon, must be made from a correct standard of measurement. God, through our Lord Jesus Christ, has set that standard, set it out from the heavenly city, calculated it from the Star of Bethlehem, set the cloeks of the Bible by it and placed them many feet below the surface of the earthly wisdom. Therefore, if I am to answer the question, "What time is it?", I will be able to do so only in as far as the Holy Ghost gives me the time from God's clock in the written word.

The first cloek from which we shall get the time, we shall call God's day cloek. In the early part of Genesis, we learn that God wrought mighty works for six consecutive days to rehabilitate an earth wrecked through sin, then rested on the seventh. Man soon spoiled the six days of God's labor and God finally said he would toil six days and rest on the seventh. We learn in Revelation that this earth is to have a thousand year Sabbath from the power and dominion of sin. Therefore it seems reasonable to infer that as man is to labor six days a week and rest one and as the earth is finally to have a thousand-year Sabbath, that this Sabbath will be preceeded by one-thousand year days of toil in the midst of sin. Chronology will show that we are approaching the end of this six thousand years. The Jew counted a day from sunset till sunset the next evening. What time is it then by this cloek? We answer, "Saturday evening near sunset".

The second cloek we shall consult is God's cloek of the watches of the night. The Romans divide the night into four watches, namely, first watch from six in the evening till nine; second watch from nine P. M. till midnight; third watch from twelve till three A. M.; fourth watch from three A. M. till six.

We may call the church age the night of four watches. Let sunset be represented by the ascension of our Lord. Then the first watch of six to nine o'clock we will represent by the first to the sixth century and call it the after-glow of sunset. The second watch from nine till twelve o'clock we will represent by the sixth to the sixteenth century when the Dark Ages were on the church and the world. The third watch from twelve till three A. M. let us call the cock-crowing during the sixteenth to eighteenth century of the Reformation. The fourth watch from three to six A. M. would then include from the eighteenth century to Christ's coming, the Morning glow of sun rise.

What time is it then by this cloek, we answer in our judgment about five o'clock in the morning watch.

Let us next get the time from God's cloek of the seasons; summer, winter, fall and spring. The church was hottest and cleanest during the first three centuries which we may call summer. Then followed the fall of the sowing

Literary

WHAT TIME IS IT?

(Concluded)

of the tares of evil doctrines and of the mustard tree of Matthew thirteenth chapter and in the Pergamos epistle of Revelation second chapter. This season was followed in turn by the winter of cold formality, domineering ecclesiasticism and compromise with the world, pictured in Matthew thirteenth chapter in the parable of the meal and leaven and in Revelation by the epistle to the church at Thyatira. Winter occurred during the Dark Ages. Spring began with the Reformation under Martin Luther given to us in Revelation in the epistle to the Sardian Church. It will end with the summer time of Christ's return.

When spring is approaching its end and summer is nigh, the trees begin to show new life from the apparent deadness of winter and begin to put forth their leaves. The fig tree in the Bible is the Jewish people. Jesus said when we should see this tree putting forth leaves we would know that summer was nigh, even at the doors. The Zionist movement sprang up among the Jews in the nineties of the last century. Through it and the work of God a national consciousness has been restored to thousands of Jews. Many have returned to the land of the fathers. According to a recent report, there are one hundred fifty thousand Jews in Palestine, "Most of whom have returned there from the four corners of the earth since the war." Many colonies have been formed. Almost all the great valley of Esdraelon the future battle ground of the battle of Armageddon, and large tracts of land elsewhere, have been settled with Jewish villages. The Hebrew language after a death of about twenty five hundred years has been revived, is being spoken again, and is now "recognized as one of the official languages of the country." Newspapers are printed in it. The latter rains which God had so long withheld in judgment are falling again and "the barren soil is becoming fertile."

After the World War a second band similar to those in Numbers thirteenth chapter went again to spy out the land of Palestine. A Hebrew University has been founded and situated on Mt. Scopus overlooking Jerusalem.

It is reported that fifty thousand Jews out of the one hundred fifty thousand mentioned above are looking for the return of the Messiah. "The Mosque of Omar will be torn down soon and a wonderful temple like Solomon's will be built there," happily exclaimed a Rabbi as he was looking out over the temple areas from the window of his synagogue. A class of priests are being trained, looking forward to this restored temple service. We might add that this will be the tribulation temple. All these things indicate that the leaves of the fig tree are almost fully out.

What time is it then by God's season clock? We believe we can safely answer May, and summer is at the doors.

God has other clocks which we could consult such as the clocks of Democracy, World Federation, Capitalism, Doctrines of Demons and Apostasy. But time and space would fail us now to give the time by these. Suffice it to say that they all are running in harmony and point to the time of our blessed Lord's return as near.

Reader, if you are not saved and sanctified is it not time to seek the Lord?

—Rev. H. A. Shepherd.

Literary

THE HOPE OF IMMORTALITY

Have we a hope of immortality? And if so, what reason have we for the hope that lies within us? Are we conscious that we shall survive the ravages of death? This subject has employed the pens of eminent writers for centuries. Some writers have set themselves to obscure the star of hope in the Christian's firmament but others have made it to blaze brighter and brighter.

First, let us hear what the wise men of past ages have to say concerning the hope of immortality. We will ask Plato to testify, "Plato, you lived in a day of darkness and infidelity, what is your idea concerning immortality?"

"When, therefore, death comes upon a man, what is mortal in him perishes, as it is seen to do; but what is immortal withdraws itself from death, safe and uncorrupted."

"Cicero, you were a great orator in your day and a great philosopher, did you ever cherish a hope of immortality?"

"If I am wrong in believing the souls of men immortal, I please myself in my mistake; nor while I live will I ever choose that this opinion with which I am so much delighted, should ever be wrested from me, but if at death I am to be annihilated, as some philosophers suppose, I am not afraid lest those wise men, when extinct too, should laugh at my error."

Among all the barbarous nations of earth there has been cherished the expectation of a life after death in which the righteous would enjoy happiness and contentment.

Second, let us hear what some of the pious men of past ages have to say concerning their hope of immortality. Let us call Job from the ash pile smitten with boils from head to foot and see what this poor miserable creature has to say about a life hereafter.

"Job, this life is a perfect misery to you and you have already cursed the day in which you were born. Do you hope to ever live where there is no pains and a foolish wife to try to seduce you to curse God and die?"

"I know that my Redeemer liveth and that He shall stand at the latter day upon the earth: and though after the skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another."

"Come David with your harp and play until your spirit is caught away and you propheey of life beyond the shadows of death."

"As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness—thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou are with me thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." "Thou shalt guide me with thy counsel and afterward receive me to glory."

Let us now hear the testimony of the great warrior of the Christian era. Listen as he lifts up his hand in deep solemnity, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens."

Last, we will hear what Jesus, the Nazarene, will say about the life beyond the tomb.

"I am the living bread which came down from heaven: if any man eat of

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THE HOPE OF IMMORTALITY

(Concluded)

this bread, he shall live forever." "He that believeth on me though he were dead, yet shall he live."

"Hope that is seen is not hope, for what a man seeth doth he yet hope for?" How can a man hope for that which he hath never seen and it has never entered into his heart? For this assurance we do not have to rely upon any earthly thing for "the Spirit itself beareth witness with our spirit" so that we know we have passed from death unto life. We have a hope that is steadfast and sure, which anchors us in the hardest storms. Now, we can say with the Apostles, "We know we have a building not made with hands, eternal in the heavens."

Faith, which is the substance of things hoped for, the evidence of things not seen, will die. And if we only have hope in this life we are of all men most miserable, but we have hope in the life to come. Having the promises we base our hope upon them and earnestly look forward to the time when we shall come from the East and from the West and from the North and from the South and sit down with Abraham, Isaac and Jacob.

This hope thrills us with rapture and delight. We can not believe but what the warriors of our God will be seen again by each other. Otherwise, how could we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. "He that bath this hope purifieth himself even as He is pure." He shall see the Savior and be like Him, for He shall see Him as He is." At the very mentioning of His name angels, arch-angels and the spirits of just men made perfect will raise the mighty anthem "Worthy is the Lamb that was slain to receive power and strength and honor and glory and blessing."

The reason for our hope is based upon the promise "Because I live, ye shall live also". As sure as I am alive today, I firmly believe that beyond the ravages of death, I shall live again. What we know about the resurrected body of Jesus, gives us but a faint idea of what we may expect beyond the grave. Though we may go the way of all flesh, yet "If the Spirit that raised up Jesus from the dead, dwell in our mortal bodies, He that raised up Christ from the dead will also quicken our mortal bodies by the Spirit that dwelleth in us." "For the trumpet shall sound and the dead shall rise incorruptible and we shall be changed. Then shall we say, "O death where is thy sting? O grave where is thy victory?" No longer will we be confined to a dying, fleeting moment but live on and on in immortal youth forever. The blood-washed and redeemed, free from sickness and pain, liberated from the ravages of death and safe from the assaults of Satan; will know no limitations but shall ever explore, through all eternity, the boundless realms of God's omnipotent love, and there behold the wondrous beauties of His handiwork.

—Everett Powers.

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A CORNER OF THE RECEPTION HALL



A STUDENT'S ROOM

Literary

PERFECTION—AN EXHORTATION

By C. G. Taylor

I believe that the Lord is shaping things throughout the earth for His coming. Things in the natural world, the governments of the earth, social life, religious life, morals, and everything else that can point to the fact of the near approach of Christ are pointing that way. Political events as well are shaping rapidly for the final fulfillment of the prophecies concerning His coming. The nations are again filled with jealousy. Fear and trouble sit upon the brow of almost every government. The fight for prestige and supremacy is on all through the East. Peace has almost departed from all these countries. The man of sin seems to be getting ready to raise his head and take possession of things and then the end. Glory!

I do not love unbelief and sin and ungodliness, but a time of unbelief will come. It is now coming and seeing it makes me feel like I am going to live until the coming of the Lord. I want to see His coming in the air to take His people for so they will not go through the difficulties and sorrows that are coming on the world.

Just recently they have opened that great seat of learning for the Jews in Palestine. The Jews have been granted the privilege of a Jewish state, the erection of their temple is planned, they are gathering back. This is the fig tree sign of the coming. And then when we see the anti-Christ spirit that is arising in Assyria from where the man of sin is to come, "Look up for you know your redemption draweth nigh!" Glory to God!

The people are running into apostasy at a fearful pace. Men of God are weeping between the porch and the altar, crying for God's help and deliverance. Then there is a settling down; the keenness of vision is gone, or going; there is a lukewarmness on; and there is not the seeking for the deep spiritual things that there was a few years ago. Surely the Lord is at hand. Come quickly, Lord.

This is just the prelude for what I want to say to you. These signs tell me that His approach is imminent. I am asking the Lord to keep me ready for it. But what does it mean to be ready? There is a text of scripture in the fifteenth chapter of Matthew, the forty-eighth verse, "Be ye therefore perfect even as your Father in heaven is perfect," which will help us to answer the question.

If the Bible is God's word, how can any one stay in indifference, in lukewarmness, in carelessness, in sin, when this word breaks on your ear? This text is God's own word, and was spoken by His son, the Lord Jesus Himself. It commands you and me to confess the great truth that it is God's will,—our perfection. You and I cannot get around it. God forbid that any might attempt to explain it away, or any heart evade it, or any conscience stir itself against it, or put it aside from the practices of life. This is God's thought and it was not said just simply for a select few, but it is made so broad that it is almost universal. It is God's thought for the world that you be perfect. If you believe that God is perfect, you realize that a perfect God could not utter anything less than an expression like this. He could not declare his full will for you and me to be anything less than the perfections that belong to us as His children. He could not be true and utter anything lower than that for the final work of grace in the hearts and lives of his children. It is folly to think that He could let people be deceived by any thought as coming from Himself that we should be lower than being like Himself in our sphere.

Young man, God says to you, "Be perfect!" Young woman, God says

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to you, "Be perfect!" You are dealing with His will and with what He commands. It is what God says, that we want and He says that He wants you to be perfect. You and I have to measure up to and meet the demands of His will. There is no other way at hand. We had just as well face the question and then we had just as well put it into practice. I don't care if man's practices have put it away down to a low standard and they say, "This is the way, walk ye in it." Notwithstanding God in some sense is demanding something here that is like Himself, at least in some measure, and God wants you to be like Himself in the degree and measure and manner and in the thing he has put down here as perfection. God will never be satisfied with you if you fall short. He may be content with you in a measure of time while you are making the effort, while you are trying to reach the plane, but even then you may hear the word, even before you are ready, "You have camped at this place long enough, you have stopped with this attainment long enough; go on to perfection. I don't like to think that we are to go on and on and never get anywhere. I don't like that a bit more than I would like to be asked to sit down to a good dinner and the people say, "Try to make out your dinner," and me sit there and not eat a thing. I don't like the idea of all the time reaching out for a thing and never getting it.

God means for you and me to be perfect. He has a reason why He wants us to be like that. He wants us to know why. When I hear Jesus out there on His face before the Father making the plea and the cry that they, his people may be one, even as the Father and He are one, I begin to see that God wants us to be like Himself so that we will be in perfect unity and unison with Himself and His true children. That is what God is after. He wants his church to be in unison with Himself. He wants them to be one with Himself and with His Son. He wants them to be in harmonious unity, without friction. Oh, if the saved person could only get things fixed up and oiled up so that he could get along without trouble or friction and a lot of things that are continually destroying the unity of a soul with its God: and in the church, if we could have the thing running and moving nicely without the friction that is thrown in that is destroying the unity with one another! Just think of it. There is where our great trouble lies! Our trouble is but little with the outside world. Do you know that one of the great objects of the Holy Ghost is to baptize the church into one body, is to baptize its several members into one body, and how perfect is that oneness that comes by that baptism. It is so perfect that the eye cannot get along without the hand, the hand without the foot, and the foot without every other member of the body, and that when any member is injured the other parts immediately do those things which would make the other member whole. Is that the way things are working? Is that the kind of spirit we find manifest about us? It should be that way.

Some boys were out playing yesterday, I was standing near by. All at once one of the boys sprained his ankle. I turned at his cry. There was pain in his voice and I saw that his hands were on the wounded part doing everything they could do by rubbing to ease the pain, the mind was lost in the act of helping the suffering member. Oh, he couldn't keep his hands back from it! There was a oneness of purpose, of sympathy, of action, the hands busy trying to relieve, the voice crying with pain that made known the need and was crying to everything about for help to relieve the suffering.

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This old world is already condemned by sin, already under the throes of a smitten conscience, already suffering the pangs caused by being away from God and out of communion and harmony with Him. Why doesn't somebody run with a cry of sympathy, with a voice of love, with the hands of helpfulness, with brains to think and act? I want you to know when I saw two of the boys quit the game, quit their own pleasures, lay aside their own delights, turn away from their comrades, and come one on either side to support their stricken friend and finally taking him up in their hands and carrying him to their room, that I didn't hear one word of, "You ought to have been ashamed of yourself," or "Good enough for you," or "Well, you ought to suffer for the way you have done." I didn't hear an exclamation of that kind.

What am I talking about? I am talking Christian perfection, the perfection of divine love, about what Jesus Christ will do when the heart is made new and His presence in the heart is unhindered and what He will cause you to do. And yet, so often right in the so-called church of Jesus Christ, we see little of the manifestation of the unity and oneness that there should be. For the church folks too often say, "Good enough for him, he deserved it." "It should have come harder." "I do not believe what he said," or "I won't have any thing to do with him." You hear those things thrown out on every side. The other fellow hears it and he wonders at such exclamations, and the barrier is thrown up and division comes in, and then we go out without ever making it right or fixing it up, and we tell the world, "This is our Christianity, come and serve God," but we drive them from God by such practices. We talk about a world that is dying for love, dying for sympathy. Then as we testify to the goodness of God to us, we let that neighbor see gossip, backbiting and lack of confidence and when he wants a penny's worth of bread, we have nothing to spare of the bread of life! If I get a glimpse of myself, if I see myself, if I am made to know myself, then I can get away from it, but if I don't see myself, I may go on and on indefinitely without ever getting away from it and be lost and cause my neighbors to be lost.

And then another thing that God meant is that He wanted to assist us in our communion with Himself. There is one thing beautiful above everything else and that is to feel something warming the heart as we hear our brothers and sisters talk to one another about Christ and see their spirits lift, with the love of God in their souls, Godward and toward one another. I too feel something burn in my soul and I love to have it like it was with the disciples when they walked down with Christ through the country when they said, "Did not our hearts burn within us while He talked to us?" If I can just get my brothers and sisters to talk the talk in my presence that which will burn on my heart, I like to have them around. I think they are the finest folks in the world. But when they want to tell me the faults of my neighbors, when they want to make me a dumping grounds for trash, it doesn't make my heart burn in unity with them nor in sympathy with my fellow man, nor doesn't make me want to pour out my heart and faultfinding and pretence.

"They that feared the Lord spake often one to another." I am convinced to the depths of my soul that all around there are souls who are hungry and souls who are thirsty and souls who are longing and crying to hear somebody talk out of a heart full of love for God, of the things of God. That is what the old prophet meant when he said that they who loved the Lord

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spake about the things of God. Some one this morning said in a prayer, "Lord, we love Thee for bringing us into touch with that soul that said they were so hungry for somebody to speak to them about Christ and about salvation, about holiness, about God and the things of God." Why then do people not talk more of salvation and holiness. We are afraid of the customs of the world, so we talk to them about business, about education about science, about money, finances, rocks, everything else more than we do about God. And yet God is greater than all things, the loveliest and best of all, and we say so little about Him. If we were full of God, full of the Holy Ghost, perfected in love, we would talk more about Him and less about things.

I often think of the picture, after God created man, of God and Adam in the garden. When we read the passage it looks like God just longed to get down into the garden. His very heart was moved to get down there with Adam. It was the delight of His heart to walk up and down in the cool of the day—God, there with His creation, Adam communing together.

The world likes to talk of their admiration of God and his plans and purposes and ways and the things of God. God doesn't want our admiration. Do you know that? What is he wanting? He is wanting our adoration, our fellowship. The veriest sinner can admire God, but it takes a holy man or woman to really adore him. We are falling away down because we are relegating everything to admiration.

God said that they who would worship Him must worship Him in spirit and truth and if you will be a worshiper of God you have to get where you can worship Him in spirit. Your deadness, coolness and formality will never do. God despises your luke-warmness as much as He hates sin. He commands you to repent of it.

Oh, how He is longing to come down these days to commune with folks; actually to talk to folks, speak to their hearts, to live where He can continually commune with His people! But we are getting so far away from Him these days that when some one declares that God has spoken to His heart, people are actually wondering what he can mean. I declare to you that there has not been a time since God regenerated me up to the present time but what I could get on my knees, look up into the face of the Almighty and get a response back to my soul and know what God was saying, even about some of the most difficult things. I expect to get His word on some things. I want to know God now.

Some folks go so far as to ask all sorts of questions about how God can talk and how you can understand Him. They don't know the voice of God to their own soul. They are living away down when they ought to live away up. Praise the Lord! "My sheep know my voice," and it is a trick of the devil to deafen people to the voice of God and make you listen to somebody's voice, to get you to turn from the things that God wants. God says that he wants you to be perfect, but it is the work of the devil to get you to listen to every other voice, even the voice sometimes of carnality, to keep you from being perfect in order to love God.

George Fox wanted to be made perfect in love, to be sanctified wholly, to be filled with the Holy Ghost and so he went to one of the best preachers, so-called, in southern England and when he told the preacher what was on his heart and how he felt, the man said, "What you need is to go to chewing to-

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bacco; that will take care of your difficulties; that will satisfy you; that is the thing for you to do." I remember when an old preacher told me something similar, not to chew tobacco, however. He said, "What you need is to go into the world and to get busy." The devil doesn't care how you are sidetracked and what you do so long as you don't go on to perfection and get the real thing. He will let you work your head off to keep you deceived and to keep you from being made perfect in heart. If he can make you think that there is nothing higher than regeneration he will keep you all the time testifying to holiness when you know that you have only the first work.

One of the most beautiful things in this present world is that the religion of Jesus Christ provides for you to be sanctified wholly. God could not be true to the individual in demanding that he be perfect if He did not provide for the perfection. When the light breaks on the soul, he will walk in it or walk out into darkness, he will go on and get sanctified wholly or lose his connection with God.

The world is just full of old hulks. You have been along the harbors or along the beaches and seen the old hulks of ships. Some of them from the outside seem to be in a good state of preservation. We still call them ships. A lot of folks are still called Christians, God's children, after they have lost the fire of regeneration. The soul that fails to walk in the light goes out into darkness and loses all.

I was on the shore of Lake Michigan some time ago and went over to an old, abandoned harbor and was looking over the wreckage. I passed by a beautiful, little launch and said, "Isn't that pretty, suppose we get in and take a ride." The old fisherman who was with me just laughed. I said, "That looks like a beautiful little vessel and there is no doubt but that many a time it has gone out yonder on its trips and that engine has just simply driven it right straight through the waves and brought it back again with its load of fish." The old man admitted that it was all true. "Well, why not take another trip with it?" "Just look inside." I walked up and stepped on the edge and looked in and the engine was all rusty and useless. You couldn't do a thing with it. I said, "We'll just put it in the water and float with it," but, no, the cork is even gone out of the hull and it will leak water like a riddle. What a symbol of folks all over this country, still claiming to have the grace of God, still claiming to be saved and even perfected in grace, but they are just as helpless and powerless and lifeless and dead as that vessel. One time it went out yonder, it cut its way through the cruelest waves and the billows would toss and throw the waters over its deck because of the power that was within, but now.

Many a soul is just lacking in the real Spirit and presence of God, but outwardly they are just the same as that hulk on the beach. I said, "That is a fine vessel, let's put it in the water." These persons are of no more use in the service of God when it comes to spiritual things than that old hulk was of use in the fishing in Lake Michigan. You can see the dryness and deaness and powerlessness, no Spirit of Christ, worldliness in conversation and everything else,—evidence that there is no longer life and power and victory. They have actually come to the place where there is no divine life in their souls. They are depending upon the forms and the power and life of other days, but they are like the old hulk.

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God wants you to be perfect that you might glorify Him. Deadness doesn't glorify God, lifelessness doesn't glorify God any more than sin glorifies Him. God created Adam in His own image that he might glorify Him. When the life of Christ is within, perfect love and obedience, I declare to you that God will see your good works and be glorified in them. The most of the works being done today in the name of Jesus Christ are not the works of God, but are the works of selfishness, or of pleasure, or of ambition, and that takes in the most of the church work also that is being done today. It is something like this, "Our church needs a new carpet; the old one is ragged and it doesn't look good to those nice folks when they come and we need to get a new one." What is the reason, the motive, the object, the thing back of it? They want their church to look well in the eyes of people. When God fills the soul with divine life and perfects it, the motive changes and you have the beauty of holiness, the most beautiful thing in all the world in the eyes of men and women who now behold the deeds of perfect love. Many a prince has gone from earth to heaven, left the tenement of clay in rags, but he was beautiful in spirit and glorious within, a prince of God. He had honored God. Praise the Lord forever!

When Jesus Christ provides for perfection, how are you going to get around it without turning the provision of Almighty God for your soul? If God provides for your sanctification, you will go on and get sanctified or turn down the means. And if you turn down the means that is provided, you turn down the atonement of Jesus Christ. It is a serious thing when you get to studying this truth.

There are two things God does to bring the sinner to perfection. One is by regeneration and the other is by sanctification. Reformation will never do, never in all the world. How would you like to reform and depend upon your reformation? Or how would you like to depend upon your profession or the ceremonies that so many people have got into and are depending upon for righteousness? How would you like to depend upon your righteous acts? Your very conscience stands at the door of such things and drives you back and you know that you are in ungodliness and a depth of iniquity. You know that you want your sins as well as your carnal mind buried under the blood. As long as that conscience is alive, you might get into the very presence of God, but you would find your conscience haunting and troubling and the ghosts of the past would come up against you and God would not keep them down.

William Pitt once said of England, "England will extend to the judgment." One of his colleagues jumped to his feet and said, "I thank God for the judgment that England now has," and he was right. William Pitt was wrong. I want to tell you that the deeds of the past, the lack of seeking Christ in the past will haunt your conscience unto the very judgment of God. I am glad for the judgment that comes through the conscience and tells you and me what ought to be. If you are not saved through pardoning grace of Jesus Christ, your own refusal will haunt you throughout eternity. You need the blood of Jesus Christ on your soul. That is only the first step. We must be sanctified wholly and have that disposition that is unlike God cleansed from our soul and the heart filled with divine love. How do I know? I will give you the test and it is right here in connection with this lesson. I

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say unto you, love your enemies." That is the test of godliness. I want to know how God acts in times like this. "Bless them that curse you." Oh, somebody said something mean about you. What did you say in return? Did you bless them? Come now, was what you said a blessing? How did you children treat your mothers when they forbid you doing something? Did you say, "The Lord bless you, mother"? Come on, girls and boys, Did you bless the mother who had done so much for you? You said you wanted to go somewhere and your mother said, "No", or your father said, "NO". Did you turn around and ask God to bless them? the ones dearest to you. And He said to bless your enemies. Did you say, "Thank you, I love you"? Here is the test of the thing. Thank God for the children who do love and honor their parents. They are keeping one of the commandments, but there is a self-will set up against the judgment of older people that is just writhing and squirming all over the country. Disobedience to parents is one of the things that is written in the Book as a sign of the last days, and yet when I touch these things somehow there is something begins to grind in hearts and they would throw it right back in my face. "You are talking about me." I said something here in school the other day about a certain thing and I think there were no less than three persons who either came or sent word that I meant them. Well, I guess they must have thought they belonged in the crowd I was talking about.

He said, "Bless them that curse you; do good to them that hate you, and pray for them that despitefully use you." I talked straight to a girl the other evening and I said, "Let us have prayer together." I finally got her into the parlor and I prayed and asked her to pray and she refused. If she thought that I had despitefully used her and if she was going to fulfill this commandment she would have prayed. That very fact evidences to me that there are a lot of folks who are not fulfilling the law of Christ for He asks them to pray and they cannot pray. There is something that has hit them with such force and strength that they haven't enough strength left to fulfil the law of Christ. We are weaker than the ten or twelve year old children used to be in the things of God. It is a fact.

I will never forget little Georgie. The folks had made fun of him down town and slapped him and despitefully used him and he came into the yard and said, "Thank God! Praise the Lord! Hallelujah!"

I said, "What is the matter? Why are you praising the Lord so?"

He replied, "They have treated me the meanest today, wouldn't let me play with them, pulled my ears and slapped me and I just said, 'Praise the Lord! Hallelujah!'"

I said, "George, you are just doing that to hold your feelings down."

"No, I am not."

"Do you really mean it? Do you want God to bless them?"

"Yes, and I will get right down here and pray for them, too." And he did.

There are a lot of so-called holiness folks that it takes them hours and days to get over a thing. What good does it do to go to your brother who is at fault and tell him that he had no business to act that way? Why don't you go to him and tell him, and not to the crowd around you? Why don't you pray for him? Has somebody told some evil thing on you and despite-

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fully used you? They need to be prayed for. Don't you think so? Well, if they need to be prayed for and you and I are Christians, we ought to pray for them. If we can't pray for them, we can fulfill this law legally. And if they didn't despitefully use us, we need prayer for saying that they did, don't we? And if we need prayer, we ought to pray for ourselves.

Say, young people, I want to tell you that some of you are going to be lost because of the low standards that are on every side of you and the low practices that are being carried on by professed people who claim to have perfect love in their hearts. "Brother Taylor, can't you please cut the corners a little here and let us out?" Yes, I will let you out and this is the way I am going to do it. You must be terribly ignorant of the grace of God, and ignorant of the Bible, and the holiness if it is not true. I do not know whether I would rather be carnal or ignorant. It hurts a lot of folks about as bad to say, "I don't know," as to say, "I am wrong." Amen!

How does God act toward a fellow that despitefully uses you? How does He act toward the fellow that rejects the blood? How does he act toward the fellow that won't have anything of God or His Christ? How does he act toward the folks that murder and kill, and everything else? Let us read it. "That ye may be the children of your Father which is in heaven," and if you are going to be a child of His, you will do the things I have been saying and if you don't do them, you are not His child. "For He maketh His sun to rise on the evil and on the good." Do you make the sun to rise on the evil and the good? He does. He does. Do you? "And sendeth rain on the just and on the unjust. "God doesn't make any distinction. Do you?

Praise the Lord! What is the text? "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is just as ready to do all He can for the sinner as for the saint; just as ready to help the ungodly as the godly. To do what? Why to love your enemies, to bless them that curse you—bless them that curse you, and to pray for them that despitefully use you and persecute you. There is the test and if you are perfect as He is perfect, you will prove it in acting as He acts and working as He works. The same love will act the same way if you have that love in your heart. I declare to you that if we are perfect, we are very ignorant of God's love, for we are doing things that are not like Him.

That is the trouble with the church, she is giving place to the world, following the customs of the world, doing things like the world. The world doesn't use the things of God, of prayer and blessing. Consequently the Church is powerless because God can't give power to a church, a people, and individual, that doesn't do the will of God in their daily life and practices. I believe that is God's standard of the things right here in the sermon on the mount.

The sermon is yours. It is not mine any longer. I have given it over. God bless it and make it fruitful in our lives. If you haven't the experience, if old carnality is predominant, if the hiss of the serpent is heard, if there is malice and envy and self will and selfish ambitions and disobedience in your heart, and in your practices, you are as carnal as carnal can be and your profession is false and you know not the perfect love of God in your soul. But you ought to have it and its God's will for you. Praise the Lord!

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THE POWER OF DIVINE LOVE

It was a bright October afternoon. The sun in all its magnificence was about to drop beyond the horizon. The early autumn frosts had nipped the foliage of the forest giving a Kentucky landscape that added beauty of a hundred colors, tints and hues from dark green to brightest vermillion. In the midst of all this amazing beauty, a neat little log cabin with some modern additions and improvements stood. A well cultivated garden was situated to one side of it. An old row of maple trees grew on each side and although there were some signs of thrift about, the outbuildings indicated a retrogression from former conditions. Yet everything about the house and gardens showed great care and neatness.

From the side door odors of frying potatoes came floating through.

"Say, ain't cha' 'bout got my supper ready? I'm going out tonight so be mighty snappy." There was no love or tenderness in the voice of the speaker but on the other hand, it was exceedingly harsh.

"Yes, dear; supper is ready, come on."

After a few words of grace spoken by the frail little woman, the meal was eaten in silence, except for an occasional wail of the whippoorwill. When he had finished the gruff old man left without a word and jumping on his spirited horse, rode away.

Tired, discouraged and lonesome Nancy went to the door to watch him ride out of the distance. As he disappeared she sat down on the step. Ten years ago she had married John Rogers, a handsome young man, with no bad habits except for an occasional drink with the boys, and this she had hoped to persuade him to drop afterwards. But on the contrary he only became worse and it wasn't long till their cozy little home had to be sold. The world had been a hard one for her and her only source of joy and love, she found in her own little son. But alas, he was now gone and the fresh mound just a short distance from the cabin caused tears to come to her eyes—tears of sorrow because she had lost him, the little comforter, who had slipped away to heaven; and tears of joy because she had found Him, the Great Comforter, who never forsakes. After all she was happy in her new found joy that had come to her heart; yet she longed to see the one whose love had seemingly turned to hatred.

Meanwhile conscience was doing its work. Its victim, though he had been intoxicated for days, was now quite sober and the purity and innocence of his once beautiful bride made him miserable as he sauntered along, he became conscious that he was nearing the old gang.

"Well, Jed, hain't seen yer' in a eon's age. Goin' ter join the gang tonight? We're goin' ter give the parson a little seare," laughed one of the crowd.

"Perhaps, Bill," Jed replied.

The crowd which he had now joined grew wilder and more diabolic than ever in their plans.

"The holy humbug! He's got no business lurking 'round here blowin' off 'is bazzoo, gettin' sap headed men and some crazy women to git on their knees an' snub around. This part of the wood got along mighty well 'fore he come and a few of us 'as got our fill."

"And say, Jim, there ain't a speck of good in this mess they call religion. I never knowed a person yit that wouldn't fly off the handle and make things

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THE POWER OF DIVINE LOVE

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scatter when they got mad, did you, Jed? I'll bet you ten bucks I could make any of these holy rollers mad."

"Bill," slowly spoke Jed, "there ain't very many people what has got religion, but I'll bet cha couldn't make my wife mad. I never seed her mad yet. I'll take you up on that bet."

The bargain was made and the money was deposited in the hands of Jake Wiggins, the store keeper. By this time, the crowd had drawn closer and were making sneering remarks.

"Suppose we meet tonight after we give the parson a little fun," Jed replied.

"Meanwhile it had grown dark. The sun had long since gone down and even the clouds refused to show forth the splendor of the moon. Signs of a storm were approaching but Nancy only lighted a small tallow candle by which she read her small worn Bible and prayed that God would make her a blessing. Many hours she had spent in prayer for her lost husband and many tears had been shed, but tonight the burden seemed almost unbearable. But the God who marks the sparrow's fall, heard her cry and soon the light broke in and she knew God would sometime soften once more the heart of her husband. As it was getting late she prepared for bed, but not to sleep.

Long after midnight she was aroused by loud knocking and mutterings of her own husband, whom she knew to be intoxicated.

"Nancy Rogers, git yerself out a there 'n let us in! Don't go ter gruntin' 'round, either."

Nancy very patiently and meekly got up and admitted the men, treating them with utmost kindness. But Jed heeded not her loving spirit, and giving her a cuff on the side of the head, which caused a severe headache, ordered her to go out after a chicken. By this time rain was coming down and thunder crashing and the very thought of going out made her shudder. Without a word she wrapped a little worn shawl around her shoulders and taking the lantern she ventured out. But this was not all. There was wood to get, and water from the spring, yet through it all Nancy maintained a sweet spirit. The chicken was cleaned and cooked, along with what little she had left in the house.

During this time she could hear loud carousing and bragging, mingled with terrible oaths from the adjoining room, but she only prayed that God would give her grace. The little meal was spread out on the little wooden table and the men called in. They immediately made, as if to begin, but she spoke up, "Gentlemen, I have one favor to ask. Kindly allow me to say grace."

"Kind Heavenly Father, we are so thankful for this privilege of showing forth thy love and our love for these men in giving them food and shelter. It seems but a small thing but Thou hast said, 'Even as ye do it to the least of these, my brethren, ye have done it unto me.' Bless them good for Jesus' sake, Amen."

The meal was begun in silence. There were no more oaths or loud talking. They were completely dumbfounded. Even the chicken and the biscuits which she had taken so many pains to prepare refused to do down. Finally Bill could stand it no longer and turned to Nancy..

"Say, Misses, I ain't never took much stock in this, ere they eall religun,

Literary

THE POWER OF DIVINE LOVE

(Concluded)

but I say you must have it." Tears were already in his eyes as she told him, and the others who were equally interested, about Jesus and his love.

"Jed, you win. But I must know more and if this 'ere religun can make a feller happy, I want it." Bill spoke like a different man.

Before they left, Bill and Nancy's own husband had wept their way to the cross. It was a happy woman who retired that night. She had trusted God and taken the first opportunity which came to be a blessing—to show forth the love,—the Divine Love of Jesus.

"Herein is our love made perfect that we may have boldness in the day of judgment; because as He is, so are we in this world."

AT PARTING

Our happy school days now are o'er
And we are soon to part oncee more
To go our separate ways, and fill
Each one a placee in God's own will.

How happy have these school days been
Each heart to other hearts akin;
We'll cherish thoughts of every face
When we have left this precious placee.

Of joyful days we've spent this year
Fond mem'ries will we e'er hold dear,
And though vast space may intervene
We'll oft re-live each blessed scene.

Our teahers kind we'll not forget—
Their ever patient toils—nor yet
The Godly counsele daily given
To help us on our way to Heaven.

In mem'ries fond they e'er shall live,
And we shall ever strive to give
To needy souls the world around
The blessings we through them have found.

Our President whose faithful care
Has kept our feet from many a snare
We'll always hold in high esteem,
And as he's taught us—be, not seem.

God bless our Alma Mater fair,
And send her radiance everywhere
Yes, make her brightness glow and glow
Till all the world her light shall know.
—Susie S. Burseh.

Advertisement Pages



WHERE CAN YOU FIND A BETTER PLACE
TO ADVERTISE THAN IN "THE GLEAMS"
OF THE FRANKFORT PILGRIM COLLEGE?

PHILLIPS BROOKS said:

"He who helps a child helps humanity with an immediateness which no other help given to the human creature in any other stage of human life can possibly give again."

LUTHER BURBANK said:

"If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds."



Are any stronger reasons necessary to cause you to support "THE GLEAMS" and FRANKFORT PILGRIM COLLEGE?

SEND YOUR CHILDREN TO THE SCHOOL AND YOUR
ADS TO "THE GLEAMS"

Advertisements



REV. C. G. TAYLOR
President

Seventeen years' experience as president of Holiness schools. A leading Bible and Theology teacher and educator in the Pilgrim Holiness Church.

SOME OF THE BUILDINGS

The Administration Building is a splendid two-story building, with full basement, containing the President's office, laboratories and twelve class-rooms.

The main dormitory is a beautiful two-story building with two eells, one of which is 80 feet long, the other is 100 feet long. This building contains drawing room, piano rooms and rooms for students.

The library is two-story, containing library and study hall, chapel, dining hall and kitchen in the basement.

A number of smaller buildings dot the campus which is shaded by large native trees.

A wonderful spirit of sacrifice has been put into the preparation of these buildings.

Frankfort Pilgrim College and Theological Seminary

CENTRALLY LOCATED

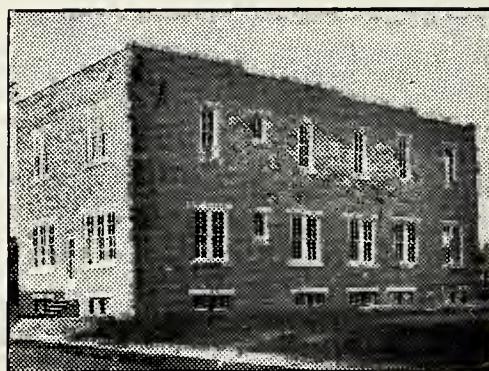
The school is ideally located in a beautiful grove just within the city limits of Frankfort, Indiana. It is near the center of the population of the United States. It is near the center of Indiana District—the strongest district in number of churches and membership of the districts of the Pilgrim Holiness Church.

EASY TO REACH

The school is easily reached from all parts of the country by means of splendid auto roads.

By bus lines running to and from Frankfort.

By the Monon Railway running from Louisville to Chicago through Frankfort. By Pennsylvania Railway from Louisville, Cincinnati and other points east to Chicago through Frankfort. By the Clover Leaf and Lake Erie from Toledo to St. Louis and Sandusky, Ohio. By the Interurban from Indianapolis to Lafayette through Frankfort; and Bluffton to Frankfort.



ADMINISTRATION BUILDING

Advertisements

SOME THINGS FOR WHICH FRANKFORT PILGRIM COLLEGE STANDS

The whole Bible unmarred by the destructive critie, and with its authority undimmed by foolish interpretation.

A Regeneration and Sanctification for each one witnessed to by the Holy Spirit. A new Birth followed by Christian living. Purity as well as power. Healing in the atonement by faith; and the hope of the restoration of all things after the second coming of Jesus.

The Gospel for all the world. A service which the Church is to render in the power of the Holy Ghost, each Christian having a part.



DINING HALL

SOME OF THE COURSES OF STUDY

Literary and Classical

1. Four year College Courses
2. Four year High School Courses
3. Eighth and Seventh Grade Courses

Bible and Theology

1. Three year Theology Course
2. Two year English Bible and Christian Workers Course
3. Missionary Course

Other Courses To Be Added

OUR FACULTY

A faculty of well qualified, and experienced teachers has been secured, each one of recognized ability and training, and having the experience of Bible Holiness. Each one stands for Bible standards in doctrine and experience. Young people will be safe under these teachers.

For application blanks, or other information, address
REV. C. G. TAYLOR, Frankfort, Indiana.

Music and Expression

1. Voice Culture and Practical Singing Courses.
2. Piano. Diploma and Teachers' Courses.
3. Violin, Mandolin, Guitar, Horn
4. Two Courses in Expression

Special

1. Nursing and Hygiene.
2. Shorthand and Typewriting
3. Band and Orchestra

Advertisements



REV. EWING

Indiana District

**PILGRIM HOLINESS
CHURCH COUNCIL**



REV. CLEM



REV. CHATFIELD



REV. CRIDER

ROSTER OF NAMES

State Council

- Rev. Albert M. Ewing
Chairman
Frankfort, Indiana.
- Rev. Ralph W. Chatfield
Frankfort, Indiana.
- Rev. Elmer J. Clem,
Secretary
Kokomo, Indiana.
- Rev. W. J. Crider
Lebanon, Indiana
- Rev. George Huff
Terre Haute, Indiana.
- Rev. W. A. Frye
Indianapolis, Indiana.
- Rev. Arthur H. Plunkett
Frankfort, Indiana.



REV. HUFF



REV. PLUNKETT

We men represent the District Advisory Council and handle all legal matters needing attention between the Assemblies.

The Indiana District is one of our largest Districts and has its own district School, Frankfort Pilgrim College. Also the Shoemaker Memorial Old People Home is located at Frankfort, Indiana. Total value, \$100,000.00.

Then Beulah Rescue Chapel, one of the General Institutions, is located at Terre Haute, Indiana.

There are ninety-seven churches in the district and one hundred nine ordained and sixty-four licensed ministers. Five ordained deaconesses, eight licensed deaconesses.

One strictly State Campmeeting ground. Two others, one at East Enterprise owned by the Pilgrim Holiness Church but run more on the community lines also one at Lietts Corners. There are several Zone Tents that will be in the Field this season.

ALBERT M. EWING, District Superintendent.

Advertisements



SHOEMAKER MEMORIAL OLD PEOPLE'S HOME

The accompanying picture will only suggest to you the little group of members of Shoemaker Memorial Old People's Home. You cannot fully appreciate its value and real worth until you have seen it and looked it over and met the old folks face to face.

I will give you their names: Jacob Shoemaker, Rebeeca Shoemaker, John A. Wharton, Deborah Wharton, Ellen Slin, Belle Alford, Auntie Friel, Pleasant Price, Brother Jenner, Josephine Ummel, Lueinda Hoopingarner, Jacob Stuver, Mary Stuver, Oral Lawrencee, Rev. G. W. Groshart, Sister Groshart, Mattie Shepherd, Ed. McFarren, Mary Stubbert, who has gone to spend the summer months with her daughters, Mrs. George McGalliard (Matron), and Lucy Buswell, who is assisting the matron, Levi Hill and wife, who were employed as workers, have left the home and are living in Anderson. This makes a total of 25, but at present there are only 22 in the family, and this is no small table full.

Rev. Groshart takes care of the chickens; Sister Ummel is the gardener and fruit grower. She has set out a nice young orchard this spring. Brother McFarren is looking after the stock and farm at present. The rest are helping do what they can. The crop consists of 25 acres of oats, about 25 acres of corn, and plenty of small truck.

Will all kindly pray for this home.

ALBERT M. EWING, Superintendent.

Advertisements

CALENDAR 1927-28

And so the glorious opening of Frankfort Pilgrim College has come.

Sept. 12, 13—Registration Days. Students are gathering in from fifteen different states and Canada. We expect to make the opening year of Frankfort Pilgrim College a real success. Sept. 14—The girls are looking to the speedy completion of their dormitory.

Sept. 20. The first week of school has passed, and homesickness prevails (among the freshies).

Sept. 25—Chapel services are being held in the large tabernacle.

Sept. 29—Miss Nora Allen, an outgoing missionary to India, gave a talk in chapel.

Sept. 30—The Spirit moves our little Quaker teacher and she has a real old-fashioned shouting time.

Howdy Folks!

When you are looking for a

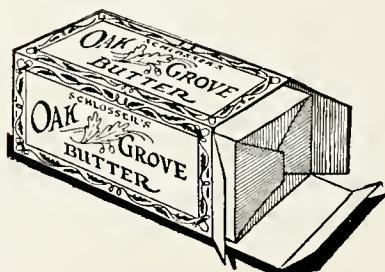
NEW HAT

call at

Miss Nora Owens Hat Shoppe

9 South Main St. Frankfort, Ind.

Just received—a shipment of NEW CADET HOSIERY in all wanted shades. Prices ranging from \$1.00 to \$2.25. (Vandyke Heels)



Fresh Churned from Fresh Cream

Oak Grove Butter

ALWAYS GOOD BUTTER

Schlosser Bros.

Home Office

FRANKFORT

INDIANA

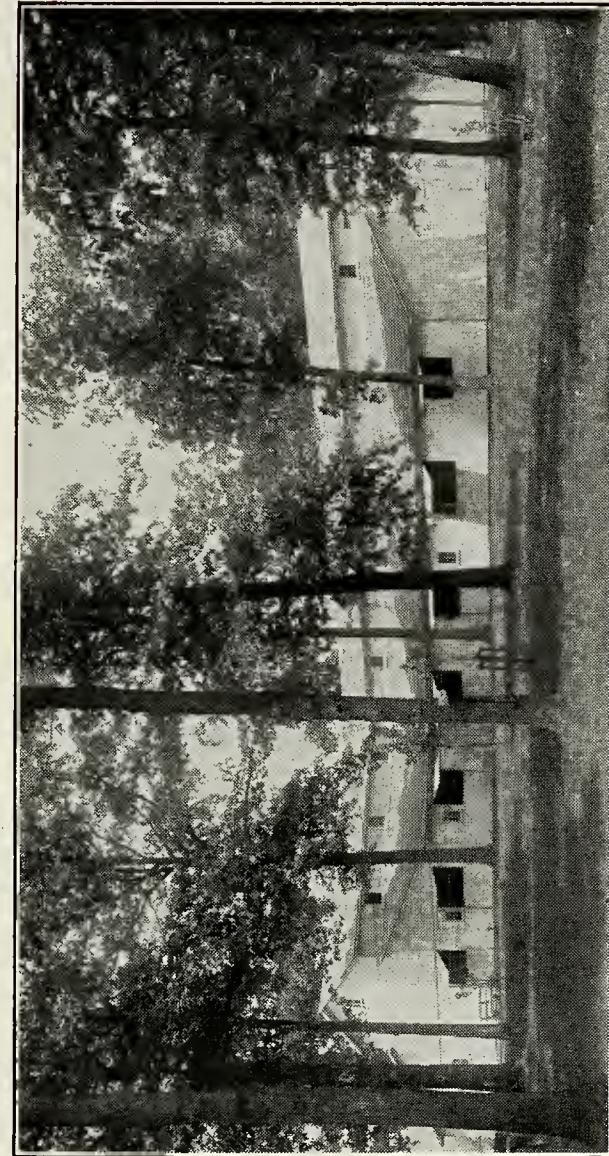
Also at

Indianapolis

Plymouth

Fort Wayne

Bremen



CAMP MEETING

Workers: Rev. Paul S. Rees, Pasadena, Calif., and others.

Singers: Prof. Shanks and wife, with a strong band of musicians and singers.

FRANKFORT

Frankfort is located in Central Indiana. The camp ground is in the Southwest part of the city, and is one of the finest in the country. Plenty of shade, good water, etc. Everything strictly sanitary.

RAILROADS AND TRANSPORTATION

You can reach Frankfort via the Monon Route, the Lake Erie & Western, the Clover Leaf and the Pennsylvania Lines, and via the Terre Haute, Indianapolis and Eastern and the Indiana Railways and Light Company traction lines. You can reach Frankfort most any hour, day or night. For further information inquire at your nearest ticket office.

BOARD AND LODGING

Tents—10x12, \$3.00; 12x14, \$4.00; 12x16, \$5.00.

Rooms—\$5.00; single night's lodging, 25c.

Board—Entire 10 days, \$7.00; single meals, 25c.

A good lunch stand on the ground where you can get lunches for 5c up. We entertain our own workers, and regular Ordained Preacher and their wives, of our own and other denominations, free. On arrival call phone 2354 for baggage transfer. For rooms write Rev. Elmer Klopfenstein, 831 Kerby St., Munie, Indiana.

Advertisements

G I B S O N

MANDOLINS

GUITARS

UKULELES

BANJOS

**MASTERTONE STRING INSTRUMENTS
AND THE FAMOUS "VIRZI" VIOLIN
(Made in Naples, Italy)**

Are not made for the professional nor the beginner, instead for those who want to develop their musical talents with moderate investment of time and money. Whether for pleasure or profit, built into a "GIBSON" is the accuracy demanded by the artist and the ease of playing so necessary to the beginner.

Play Safe with Your Musical Talents

COME TO FRANKFORT PILGRIM COLLEGE TO STUDY MUSIC

J. H. SANDBERG,
Agent and Teacher

Prices and Catalogue
upon request.

First National Bank and Frankfort Loan & Trust Company

COMBINED CAPITAL

AND

SURPLUS

\$335,000.00

SAFETY FIRST

4% Interest on time deposits

CALENDAR (continued)

Oct. 5—Girls gather beans and tomatoes for canning.

Oct. 6—Boys help string beans. Much fun.

Oct. 17.—Sudden change in weather. Chapel held in dining room.

Oct. 20, 21—First six weeks' tests. Freshies have an attack of "nervitis."

Oct. 30—College Day. Students visit the surrounding churches.

Nov. 3—Boys' dormitory visited by burglars. Neal and Royal alarmed.

Nov. 5—Heating plant in good working order. Hurrah!

Nov. 17—Brother Taylor broaches the subject of a Thanksgiving dinner for the poor of the city.

Nov. 18—The Lord came on the scene and many students gave as the Lord layed it on their hearts.

Advertisements

We keep Cool in Summer and
Warm in Winter

Frankfort Ice and Coal Co.

PHONE 129

Drugs - Books - Paints and Wallpaper

SCHOOL AND OFFICE SUPPLIES

CORONA TYPEWRITER

GILBERT'S PURITY CHOCOLATE

WATERMAN'S IDEAL FOUNTAIN PENS

Aughe Brothers

SOUTH SIDE DRUG AND BOOK STORE

Advertisements

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MEET ME AT

Where good merchandise and reasonable prices meet face to face.

Thompson & Son

CITY DAIRY

Dealers in

PURE MILK AND CREAM

Delivery Anywhere in City

FRANKFORT, IND.

Phone 651

MERLE A. HAMLER

TAILOR

Suits to Measure—\$30.00 to \$70.00

South Side Square

PHONE 314

Frankfort, Ind.

CALENDAR (continued)

Nov. 21, 22—Roland and Joseph go from farm to farm gathering provisions for the big dinner. A truck load of onions encouraged their faith.

Nov. 24—Brother Wilson, New York evangelist, brought the message in the chapel, after which the good dinner was enjoyed by many from the town and surrounding country. It was a day of wonderful victory.

Dec. 14—Christmas Recital, enjoyed by everyone.

Dec. 16—Miss Carroll called home

Dr. C. W. Sibbitt

DENTIST

Peoples Life Bldg.

Phone 931

FRANKFORT, IND.

by the serious illness of her mother.

Dec. 19—Michigan students leave for the Christmas vacation.

Advertisements



REV. SENN

PILGRIM HOLINESS
CHURCH BURIAL
ASSOCIATION



REV. CLEM



REV. WRIGHT

OFFICERS OF BOARD

Rev. E. J. Clem, President, 1005
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Rev. W. P. Senn, V-Pres., 2903
Fifth Ave., Evansville, Ind.
Rev. E. Schoef, Treasurer, 1507
E. Highland Av., Muncie, Ind.
Rev. E. W. Wright, Gen. Sec'y,
Box 131, Terre Haute, Ind.
Rev. A. Hayhurst, Advisory
Member, 1736 S. 9th St., Terre
Haute, Ind.



REV SCHOEFF

"Bear ye one another's bur-
dens, and so fulfil the law of
Christ." Galatians 6:2.



REV. HAYHURST

BURIAL ASSOCIATION OF THE PILGRIM HOLINESS CHURCH

"A helping hand for an aching heart."

A systematic plan for cooperative Christian benevolence.

When you have taken that "earthly house" of a departed loved one and laid it to rest in the "Silent City"; and when you have returned to face the problems of life, O so lonely; would you not be thankful if you should receive a substantial offering in the name of God and the church that loves you? That is what our Burial Association does.

When the undertaker asks, "Have you any means to meet the funeral expenses?" smile through your tears and say, "Yes, our church takes care of that through our Burial Association." It creates a profound respect for our church where we can do that.

The cost is nominal. Entrant fee is fifty cents. An assessment of twenty-five cents whenever a death occurs. When there are no deaths there are no assessments. The funeral benefit is three hundred dollars. We invite you to investigate this institution of our church. For information address, Rev. E. W. Wright, General Secretary, Box 131, Terre Haute, Indiana.

Advertisements

THE WINCHESTER STORE

Shanklin Hardware Co.

"EVERYTHING IN HARDWARE"

Garden and Field Seeds

SHERWIN-WILLIAMS PAINTS

TORRID ZONE FURNACES

Telephone 279

South Side Square

FRANKFORT, INDIANA

Pang Hong Laundry

59 W. WASHINGTON ST.

PHONE 141

Top shirts	15	Sweaters	20 up
Shirts	15	Rags	2
Shirts, stiff	20	Pants	25-35
Shirts, silk	20	Caps	5
Wool	20	Aprons	8-10
Night shirts	15	Coats	20 up
Cuffs, pair	8	Ladies' aprons	15-25
Collars	3½	Overalls	20
Vests	20 up	Jacket	20 up
Handkerchiefs	2½	Sheets	15
Tablecloths	15-20	Pillow Slips	5
Socks, pair	5	Bed Spreads	30
Blankets	25 up	Ladies' Waists	20-25
Neckties	3	Ladies' skirts	25 up
Towels	2½	Ladies' dresses	25

IMPORTANT—Goods not called for in 30 days will be sold for charges. Fire at risk of patrons.

Advertisements

Photographs



Quality and Permanence



Gilbert Studio

Corner Clinton and Columbia Sts.

FRANKFORT, IND.

Advertisements



FIRST PILGRIM HOLINESS CHURCH

Frankfort, Indiana

"I was glad when they said let us go unto the house of the Lord."—David.

HOURS OF WORSHIP

Sunday School	-	-	-	-	-	9:30 A. M.
Morning Worship	-	-	-	-	-	10:30 A. M.
Evening Worship	-	-	-	-	-	7:30 A. M.

SHOEMAKER MEMORIAL HOME

Services	-	-	-	-	Tuesday Evening
Prayer and Class Meeting	-	-	-	-	Thursday Evening
Young People's Prayer Band	-	-	-	-	Friday Evening

Advertisements

Golden Gleams From Our Hearts

It is with hearts overflowing
with praise to our Lord that we

Take This Opportunity

TO TELL YOU OUR SINCERE GRATITUDE AND THANKFULNESS

**FOR THE PRIVILEGES AND BLESSINGS OF FRANKFORT
PILGRIM COLLEGE.**

It has helped us to be better, live better, do better.

FOR OUR FACULTY WHOM WE RESPECT AND LOVE
Who have brought us to broader visions, deeper purposes, to see greater needs of our fellowmen.

FOR OUR FELLOW-STUDENTS

Whose comradship and fellowship we cherish and in memory shall live with them to the best ideals we have received.

FOR OUR ANNUAL STAFF

Who have toiled with us, suffered with us and fought with us for the annual. Your labors of love have blessed us.

FOR CHURCH AND FRIENDS

Your encouragement has been invaluable and spurred us on to harder tasks and greater things for Christ.

LET US FIGHT THE GOOD FIGHT OF FAITH AND WIN THE CROWN

With you, we expect to make our school a training camp for hundreds of others.

Sincerely and in Christ,

GLEN HAHN
CLARENCE MAC DONALD

Advertisements

Pilgrim Holiness Church

FAIRMOUNT, INDIANA

"**COME** and go with us and we will do thee good, for the Lord hath spoken
good concerning Israel."

"**WORSHIP** the Lord in the beauty of Holiness."

"**WITH** all thy soul and with all thy mind shalt thou love Him." On
"US will He smile and we shall prosper."

SUNDAY SERVICES

Sunday School, 9:30 A. M. Church, 10:45 A. M. Church, 7:30 P. M.
Prayer Meeting, Friday night at Church, 7:30.

E. W. POWERS, Pastor.

May Success Be Yours

IN YOUR MANY ENDEAVORS

IN YEARS TO COME



AUGHE & SON

FUNERAL DIRECTORS

Frankfort, Indiana

Advertisements



MINISTERIAL CONVENTION—INDIANA DISTRICT

CALENDAR (continued)

Dec. 23—Christmas vacation begins.
Jan. 3—Students return from Christmas holidays.
Jan. 4—Helen sneezes in Psychology class. Brother Smith wishes to be notified next time.
Jan. 11—Faye is quarantined with the chicken pox.
Jan. 14—Brother and Sister Woods of West Virginia are with us over Sunday.
Jan. 19-20—Semester exams. Many cherish hopes of exemption.
Jan. 24—Dr. Smith gave the schedule a chiropractic adjustment, and some of the Freshies found themselves out of joint.
Jan. 28—Charles transports his postum from his cup to his coat.
Feb. 1—Brother Heslop preaches on the Sufferings of Christ.
Feb. 13—The Annual Staff organized.
Feb. 14—The High School Seniors have their first class meeting.
Feb. 15—Sister Taylor's birthday surprise.
Feb. 27—Music recital. Emily Pearl has too much of "Grandma's Cake".
Mar. 12—Miss Dillon took her Botany class to the greenhouse.
Mar. 17—George Dawson of West Virginia visits the school.
Mar. 18—Mr. Beisner brought fifty-nine dozen eggs for the school.
Mar. 20—Picture taking day. Clarence and Glen highly elated over their business ability.
Mar. 21—Faye gets real liberal with the eggs for supper.
Mar. 28—Music recital. Charles presents Clarence with a piece of chocolate coated soap, labeled African Candy, Miss Shugart has a sample also. Soap-suds.

Advertisements

Diamonds, Watches, Clocks and Jewelry

We carry a large stock of the best in our various lines. Our prices are always right. Our guarantee is worth something to the purchaser. We solicit your patronage at all times.

The Blake & Ham Jewelry Store

J. LESLIE ROWE, Proprietor

Save Smile Succeed

Clinton County Bank & Trust Co.

FRANKFORT, INDIANA

ESTABLISHED 1891

Advertisements

J. O. FELTY

GROCERIES

For excellent quality, service and low prices you thank us, and no matter how large or small your order—

WE THANK YOU

Highest prices paid for butter & eggs

Fresh Stock

Best Quality

Quick Service

PHONE 1095

1159 E. Washington St.

Frankfort, Ind.

Karl C. Kraft

Instructor of

CLARINET,

SAXAPHONE

and

BANJO

New and used instruments for sale

Agent for

C. G. Conn Band Instrument Co.

Studio 452 W. Clinton St. Phone 820

Quality: That is why we have Waste Baskets. . .

The trash-bin is always larger than the strong box. The waste-basket is usually twice the size of the letter-tray. Quality, or the lack of it, is what determines the importance of everything in life, whether it is shoes or sermons, poetry or pigs.

Some people claim that price is the most important consideration in our stores. They are wrong. No article ever crosses our counters that hasn't a backbone of quality. Seconds, job lots, articles that won't wear well are too expensive in the long run for us to offer our customers.

QUALITY—always at a saving. This is more than a slogan with us. It is the foundation on which we built a successful business.

J.C.PENNEY CO.
A NATION-WIDE INSTITUTION
"where savings are greatest"

Advertisements

BABY CHICKS

ALL POPULAR BREEDS

Our Chicks Are Correctly Hatched in the Most Modern Electric Incubators

LET US DO YOUR CUSTOM HATCHING

We Have Poultry Supplies and Poultry Feeds of all Kinds

Frankfort Electric Hatchery

PHILIP C. ANDRES, Prop.

57-59 W. Clinton St.

FRANKFORT

Phone 1270

INDIANA

FRANKFORT, INDIANA

Kinnear Stores

HERE IS OUR LIBERAL
GUARANTEE

We guarantee every article purchased to be full value for the price paid, but if for any reason you are dissatisfied when you get a purchase home, return it at once in as good condition as when purchased and your money will be cheerfully refunded.

We ask that you please return duplicate sales check when bringing an article for refund or exchange.

We issue no due bills. We want and do have satisfied customers.

WE APPRECIATE YOUR
PATRONAGE

CALL AGAIN PLEASE
YARDSTICK OF SERVICE

Dr. Bill's Shoe Hospital

A CHRISTIAN MAN WILL
REPAIR YOUR SHOES
WHILE YOU WAIT

W. H. Roberts, Prop.

at midway—next to Express Office

FRANKFORT, INDIANA

Advertisements



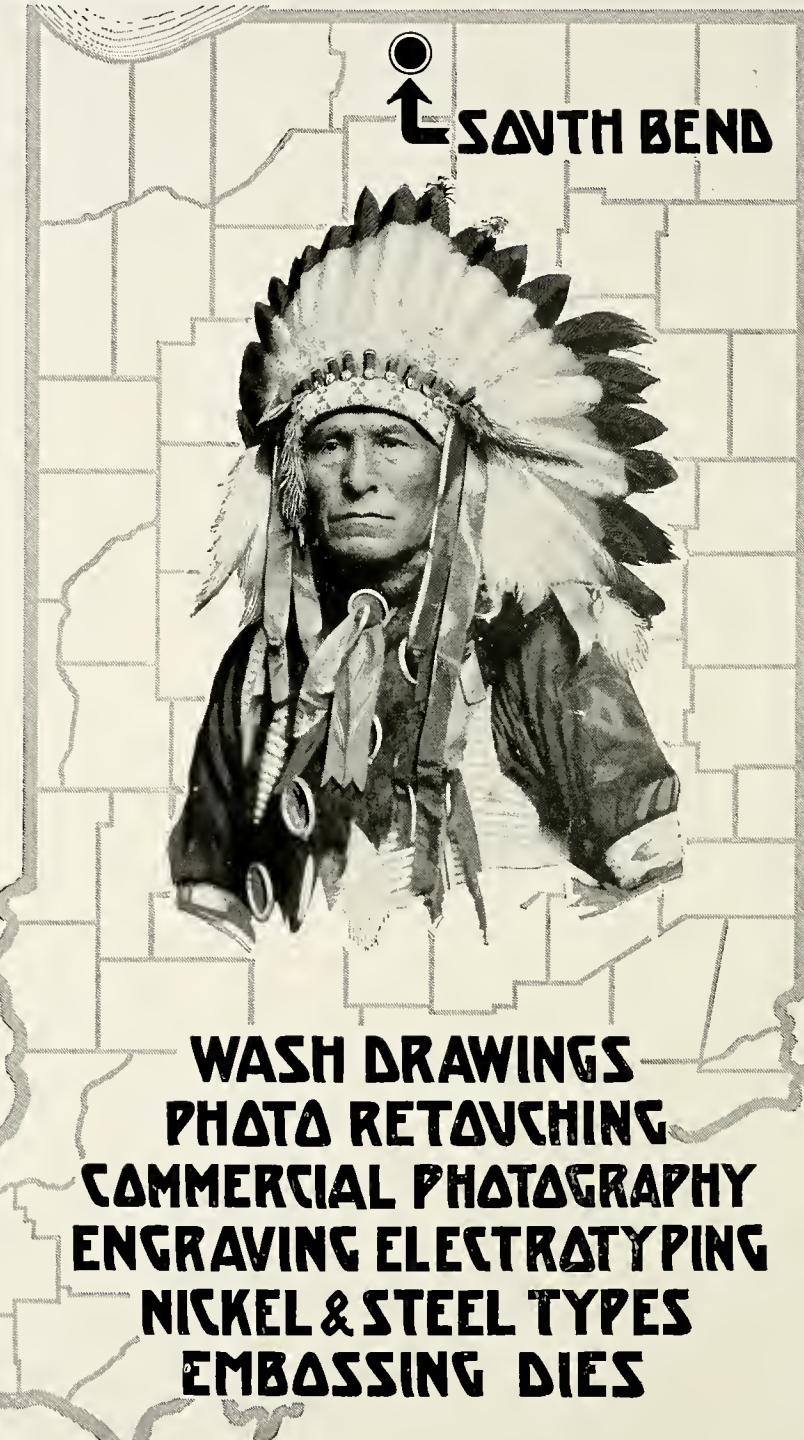
SOME BUILDINGS IN THE CITY SUBSTANTIAL

CALENDAR (concluded)

Mar. 30—Annual contest announced to begin April second.
April 2—Mark Salmon, the wandering Jew, preaches in chapel.
April 5—Reverend Ewing and Reverend Chatfield go to Michigan to the convention.
April 8—College day.
April 10—Ministerial Convention. Several barrels of glass dishes sent in.
April 12—Picture of the Convention taken.
April 13—Reverend Schwing preaches in chapel. Six weeks' tests.
April 14—Charles taps a crab apple tree for sap, then drinks the linement which Roland so kindly supplies.
April 25—Music and Expression recital.
May 10—Several members of the "Blues" make a trip to Indianapolis.
May 17—Several members of the "Reds" make a trip to Anderson. The Botany class made an interesting field trip.
May 18—The "Reds" and the "Blues" made a never-to-be-forgotten trip—the "Reds" to Muncie, the "Blues" to Lafayette.
May 23—The Annual Contest closes. The "Blues" carried off the laurals. Final Exams. Books packed.
May 24—Commencement Programs end.

INDIANA ENGRAVING COMPANY

Plates
in this
Book
made
by the
Indiana
Engraving
Co.



SOUTH BEND

**WASH DRAWINGS
PHOTO RETOUCHING
COMMERCIAL PHOTOGRAPHY
ENGRAVING ELECTROTYPING
NICKEL & STEEL TYPES
EMBOSSING DIES**

Advertisements

PHONE 13

PHONE 13

CLEVELAND TAXI

At Your Service Day or Night

GROCERIES, MEATS and NOTIONS

ICE CREAM, SANDWICHES

659 W. Armstrong St.

FRANKFORT, INDIANA

COMMENCEMENT PROGRAMS

- May 20. Sunday morning, Baccalaureate Sermon by Rev. Paul. H. Greeson.
Sunday evening, Annual address by the President of Frankfort Pilgrim College.
- May 21. Monday evening, Rev. E. E. Shelhamer preached at college chapel.
- May 22. Tuesday afternoon, Expression program.
Tuesday evening, Music program.
- May 23. Wednesday evening, High School Commencement.
- May 24. Thursday evening, College Commencement.

“It fortifies my soul to know
That, though I perish, Truth is so :
That, howsoe'er I stray and range,
What e'er I do, Thou dost not change.
I steadier step when I reeall
That, if I slip, Thou dost not fall.”

Autographs

